# The LUTHERAN

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**RELIGIOUS EDUCATION, 1951 STYLE**

**Films are widely used in church schools**

8, No. 29

APRIL 18, 1951

ENTS

# Working Together

A HEAVY WIND had taken half the tiles off the roof of our small church in India. Everyone was wondering where we would be able to get the money to replace them.

During the Sunday morning service the thought came to one of the missionaries "If each person would give enough to put on just one tile it could be done." She communicated her idea to several of the leaders, but all were dubious. The task was too great for the poor members, they felt.

Sunday afternoon she decided to try out her plan on a ward ayah. Calling her into her office she asked, "Would you be willing to put one tile on the church? It will cost one-and-three-quarter rupees." (The daily wage for a coolie laborer is one-and-a-half rupees.)

The ward ayah's face lighted up as she said, "Yes, I will!"

Thus encouraged, the missionary asked one of the nurses the same question. She agreed to provide for two tiles. Another person said, "I will put on one for each of my four children." Word spread from one to another. Soon people were coming in to offer to put on one, two, four, five or more. By Wednesday every tile was paid for. By Friday they were on the roof. Saturday afternoon the congregation held a great service of thanksgiving.

A thought, a word spoken, a willingness to do a very small thing and soon a great work is accomplished. How easy it becomes when we have the faith and courage to start in even so small a way as one tile!

—JENNIE L. OBERLY

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# THE CHURCH IN THE NEW

### Two kinds of peace talk

On both sides of the Iron Curtain the churches talked eagerly about peace. But things the churches said in the Communist countries sounded to Westerners like propaganda for the Soviet Union.

Lutherans of Hungary were asked this month by Bishop Lajos Veto to "pray that mankind does not progress toward a new war, but away from it." To help in the progress away from war, the bishop wanted every Lutheran to sign a petition drafted in Berlin by the Communist-sponsored World Council for Peace.

"Demand that the remilitarization of Germany be stopped and the country united," Bishop Veto told the Hungarian Lutherans. Until recently this demand had been one of the main points emphasized in the Moscow party line.

### "Path to the future"

Across the Iron Curtain had gone the message on world affairs adopted in February by the World Council of Churches central committee. It contained some blunt statements:

"The totalitarian doctrine is a false doctrine. It destroys human integrity and uses the means of slavery in the name of justice. In this respect there is a fundamental conflict between Christian convictions and totalitarian ideology . . ."

Last month the two Hungarian member churches of the World Council—the Lutheran and the Reformed—replied to the statement. "You have felt prompted," said the Hungarian churchmen, "to renew your intense and hard words against the 'totalitarian doctrine and system' . . .

"We would respectfully and in love pose our counter-questions: Why is it that the church feels herself at home in the capitalistic system? Does she really ob the will of the Lord in a world based this system? If she abhors a change, is because it would endanger her life as church or because it would radica change the environment in which she liv comfortably?"

Protestants in Hungary are anxio they said, "lest the World Council, m reading the signs of the times, might cli to a doomed past instead of searchi for the path leading into the future."

### Confidence

A few American clergymen had muc confidence in the peaceful intentions e the Communist-controlled "World Cou cil for Peace." One of them, the Re Willard Uphaus, accepted an invitatio to the council's peace congress in Warsa last November. From Warsaw he ha gone to Russia for a 10-day visit.

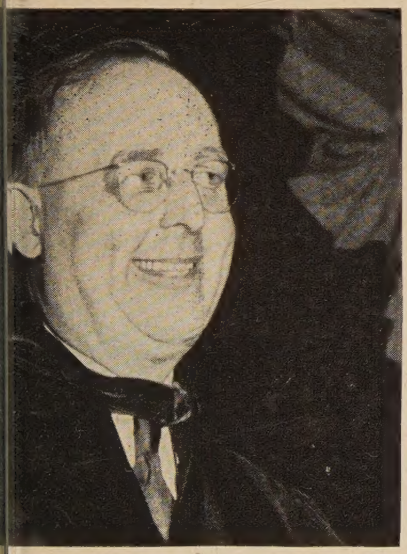
Dr. Uphaus had for 17 years bee executive secretary of the National Re ligion and Labor Foundation in the U.S On March 22 the foundation droppe him. Its chairmen, the Rev. Francis W McPeek and Mr. James G. Ramsay o the CIO, objected to the speech made b Dr. Uphaus in Warsaw. His remark "were almost wholly condemnatory o American domestic and foreign polic No criticism of Russian leadership o policy was offered," they said.

Another U.S. clergyman, the Re Arthur W. Moulton (retired bishop of th Episcopal Church), has been a delegat to Communist-guided world peace con ferences. This month he was awarded Stalin peace prize, a gold medal engrave with a portrait of Stalin, plus 100,00 rubles. He said he would not accept th money (about $25,000).

## cperate in stewardship

enty-nine American denominations work together this year in educating people in more generous giving. The stewardship department of the Na- l Council of Churches agreed to hold rences throughout the United States all to teach Protestants "the mean- of Christian stewardship and how faith applies to daily life and work."

new sense of mission is needed to ote stewardship and to get men to heir Christian faith to work," Dr. nce C. Stoughton told church lead-



DR. CLARENCE C. STOUGHTON
*hundred million aren't in church*

meeting at Buck Hill Falls. Dr. hton, president of Wittenberg Col- is chairman of the NCC's steward- department.

e say our churches are in the best tion they have ever been and that e a Christian nation. Yet 100 mil- ple are not in the churches on y and 45 per cent of our popula- re not church members."

Seven motion pictures teaching stewardship are now in production, it was reported (three of them being made by the United Lutheran Church).

## ULC benevolence down

In two months of 1951 (Jan. 20 to March 20) the United Lutheran Church treasury had received 6.6 per cent less for apportioned benevolence than in the same months of 1950. Receipts on apportionment provide most of the funds used by the ULC's boards and agencies.

There had not been enough money received in two months, reported Stewardship Secretary Henry Endress, to provide one month's full allotment to the boards for their current expenses.

Total received from the 33 synods in two months was $321,870. Amount needed by the boards each month to meet their basic budgets is $435,023.

## Niemoeller quits politics

Dr. Martin Niemoeller promised this month that he would keep quiet on political questions. At the annual synod meeting of the Evangelical Church in Germany he was scolded for joining the Socialist leader, Dr. Kurt Schumacher, in an attack against the Adenauer government on the rearmament question.

His cry to the German people had been "heard and understood," Dr. Niemoeller said, so there was no further reason for him "to move on political ice." He said he had never wanted to interfere in politics but had "just followed my Christian conscience and acted accordingly."

The Niemoeller campaign against rearming had strengthened the "count me out" spirit among the Germans, said Bishop Hanns Lilje. "Count me out" is the slogan of Germans who hope to stay neutral in the East-West cold war. Soviet Zone newspapers praised Dr. Niemoeller

for influencing the Germans against lining up with the Western allies.

Soviet Zone officials had refused to lift their ban on sending church relief supplies to eastern Germany, it was reported at the synod meeting. Bishop Otto Dibelius of Berlin said the East Zone government failed to understand "man's welfare comes before the power and interests of the state."

### Appeal for Korea

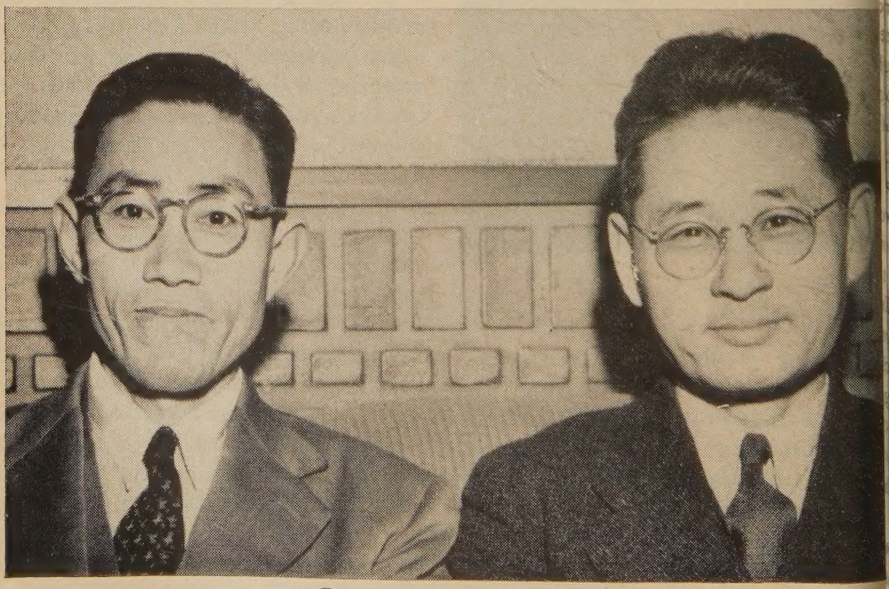
There wasn't much left of Korea's capital city, Seuol, after it had been captured and recaptured twice by the Communists and twice by the United Nations forces. But 300,000 people had come home to the battered city, even though the water system wasn't working, the lights could not be turned on, and there wasn't much food.

In South Korea there were 5 million refugees in 120 camps. Most of the Christians of North Korea had fled southward in advance of the Communist drive du midwinter.

American churches made plans to as much food and clothing as possibl the hungry refugees. An organiza called American Relief for Korea formed last month, with Dr. Fran Clark Fry as one of the vice chairm

Two Korean clergymen were in United States this month to describe situation in their homeland. They the Rev. Kyung-Chik Han, Presbyte pastor, and Dr. Hyungki J. Lew, ac bishop of the Korean Methodist Chu (*see cut*). "Our eyes fill with tears we can find no words adequate to exp our gratitude to you," they said in c menting on American gifts to the refug

"The large majority of the North reans do not like communism and h been awaiting the victory of the de cratic forces," they said. They want 38th parallel dividing line erased the country unified.



CHRISTIANS FROM KOREA
*No words are adequate*

## fund distributed

ood bit more than half of the $6 asked for in the Christian Higher ion Year appeal has already been over to United Lutheran colleges minaries.

eges had received $2,474,564 h Feb. 28, the ULC Board of Edu- reported on April 2. Seminaries 63,545. The special aids fund, to tributed among colleges and semi- in areas where supporting synods all, received $249,818.

reserve fund from which expenses moting the appeal are met was 54. Some of this amount will be red through rental of the film, *The nce,* which was a major item of publicity expense.

apidly as materials can be secured, leges and seminaries are converting HEY funds they receive into build- uch needed on their campuses.

## more reach World Action goal

re would be a lot of money saved utheran World Action in 1951 if congregation can collect its full of the $3,300,000 goal by the end t month. Official date for the ap- May 6. If churches reach their romptly, costs of advertising and ting can be cut down during the the year.

United Lutheran congregations by pril it seemed that the goal might ched on schedule. Two hundred gations had notified THE LU- N in February and March that they ready sent their synodical treas- the full amount of the 1951 LWA In the first week of April THE RAN got 63 more reports of success. se reporting success to THE LU- N last week are:

NOIS: Gethsemane Church, Cicero . . . Zion Church, Litchfield . . . St. Paul's, Nachusa.

IOWA: First Church, Newton . . . St. Luke's, Sioux City.

MARYLAND: Trinity Church, Baltimore.

NEBRASKA: St. John's (Shell Creek), Columbus (*"125 per cent of our quota and will receive more special offerings"*) . . . Salem Church, Dakota City (*132 per cent*) . . . St. Paul's, Diller . . . St. John's, Lanham . . . Immanuel Church, Lodgepole . . . St. John's, Norfolk . . . St. Peter's Pilger (*goal $269, received $410*) . . . Grace Church, Walton (*140 per cent*).

NORTH CAROLINA: St. Mark's, Ashville . . . Morning Star Church, Monroe . . . St. Luke's, Monroe.

OHIO: Christ Church, Continental . . . Trinity Church, Malinta . . . First Church, Wapakoneta.

PENNSYLVANIA: Grace Church, Altoona . . . St. Paul's, Altoona . . . Mt. Zion Church, Breezewood . . . First Church, Butler . . . Trinity Church, Danville . . . St. Thomas, Davidsville . . . Benscreek Church, Davidsville . . . Zion Church, East Pikeland . . . Christ Chrch, Elizabethtown . . . Friedens Church, Hegins . . . Christ Church, Johnstown (*"121 per cent is the best we can report at this time"*) . . . First Church, Johnstown . . . St. John's, Kittanning . . . Friedens, Liberty . . . Liberty Church, Liberty . . . St. Paul's, Salem, and Zion, Liberty . . . St. Peter's, Millcreek . . . St. Peter's, Nuremberg . . . Immanuel Church (Burholme), Philadelphia . . . St. Michael's and Zion, Philadelphia . . . St. John's, Pine Grove . . . First Church, Pittsburgh . . . St. James', Pottstown . . . St. John's, Ringtown . . . Grace Church, Topton . . . Evangelical Lutheran Church, Waynesboro . . . Messiah Church, Wesleyville.

SOUTH CAROLINA: Wittenberg Church,

WILL ORGANIZE CONGREGATION IN PUERTO RICO
*People in Puerto Nuevo are ready*

Leesville . . . Advent Church, Naval Base (*$731 on $575 quota*) . . . St. James', Summit.

VIRGINIA: St. Paul's, Stephens City . . . Trinity Church, Stephens City . . . Stony Man parish (Beth Eden, Grace, Morning Star, Mt. Calvary), Christ Church, Staunton . . . Timberville parish (St. John's, St. Paul's, Radar Church. *"I will stand good for any deficit in LWA in my parish this year," the pastor writes*).

CANADA—ONTARIO: Redeemer Church, Toronto.

## More congregations organized

The most urgent business of the churches had always been to establish more churches. From the day the total Christianity on earth consisted of one congregation in Jerusalem, Christians had pushed forward their church-planting tirelessly.

Ten new United Lutheran congregagations were reported at the March meeting of the Board of American Missions. There would be 12 more this month, said Dr. Arthur M. Knudsen, staff secretary.

Of the 22, four are in California, one Oregon, two in Washington. In easte Pennsylvania, after a long lull, the hon mission program was moving forwa rapidly. The Central Synod had orga ized two in late 1950; at Media and Yor The Ministerium organized three with one month.

The Rev. William G. Arbaugh, Ame ican Board secretary for Latin Americ reported a new congregation almost rea for organization in Puerto Rico. One h been organized last year at Rio Piedra This year one is planned at Puerto Nuev under leadership of Pastor Carlos Torre

## Rough day in Iowa

A minister was dragged from the pu pit, four people were knocked down, a there was much kicking and scratchi in the Allerton, Iowa, Church of Chri on April 1.

The brawl began because the congreg tion is split about 50-50 on the questi of affiliating with the Iowa Christian Mi sionary Society. The pastor, who do not approve of this action, was order from the pulpit by the leader of the o

ion group. When he refused, he was d out. Some members came to his sse. Blows were exchanged. Hymn s were hurled.

e pastor, the Rev. Sidney Austin, ds to leave Allerton promptly.

### t decision in Michigan

woman told a Michigan circuit court this month that if a church is built door to her home, it would "keep rom lounging in my back yard." The y living on the other side of the pro- l building site said a church would sturbing because of the noise coming it on Sunday mornings.

dge Lila Neuenfelt was quoted as g, "I wouldn't want a church built e my home either." She ruled against First United Presbyterian Church n wished to build on a residential in northwest Detroit.

e Detroit Council of Churches ed to assist the congregation in ap- ng the decision to the state supreme . "Anyone can stop us from build- churches if this decision carries gh," said the council president, the G. Merrill Lenox.

### er in Arabic

ere were no Arabic-language copies Martin Luther's *Catechism* when d War II ended. The supply of the Brenz *Catechism,* adapted from Lu- —which had been used among Arab erans—had been exhausted.

is month the problem had been d. A translation of the Luther *chism* into Arabic had been made by N. Haddad, a teacher in the Lu- n boys' orphanage in Bethlehem. It published under the direction of Dr. n Moll, Lutheran World Federation tive in the Near East.

### ns of church papers

culation figures of Protestant periodicals published in the United States and Canada were added up when the Associated Church Press held its 1951 meeting in Washington last month. Total for 82 papers, it was learned is 4,664,048. There are many papers not included in this list.

Among papers printed weekly, THE LUTHERAN circulation (now 100,000) was second largest. The Methodist weekly magazine, *The Christian Advocate,* has 315,000 subscribers.

Roman Catholics published a directory of their periodicals last month, listing 421. The Catholic Press Association said these papers reach almost 6 million families. To advertisers it was pointed out that these families, concentrated largely in cities, have buying power of $27 billion annually.

"To that vast consumer market," said *America,* the advertisers will cannily add the 51,626 Catholic institutions—churches, hospitals, schools, rectories, convents—in the country, spending $1.25 billion a year."

### And so forth

Sunday-school equipment for children who are hard-of-hearing was put in use last month in the Irving Park Baptist Church, Chicago. Individual microphones and headphones are provided for 10.

William J. Zeidler of Topeka, Kansas, and Father Edward N. Doherty of Wheaton, Kansas, brought suit against the Knights of Columbus in district court this month, saying they had been suspended from the organization for publicly criticizing the national officers. They had attacked Supreme Knight John E. Swift of Boston, and Supreme Advocate Luke E. Hart of St. Louis, saying that these men "through trickery, deceit and by misinterpreting laws and by-laws of the order, have received unlimited power."

# World News Notes

### Planes coming

All that most Americans know about the world situation is what they read in the newspapers. Reporters make a business of sending their papers all the important facts they can get their hands on. But in the Korean war zone the facts were those which General Douglas MacArthur's staff wanted them to have.

Three thousand Russian planes were about ready to come to the aid of the Chinese Communists, the reporters were told to say. Maybe it was true. Maybe it was propaganda in the MacArthur campaign to get the United Nations into war on the Chinese mainland.

The MacArthur ambition was to get Chiang Kai-shek's Chinese in Formosa armed with American weapons for an invasion of the mainland. It is a bad plan in every respect.

### Oil in Iran

It was logical for people in Iran to ask why, with such a great wealth of oil lying deep within their land, they themselves are so poor. Who profited from the 31,800,000 metric tons of oil pumped out of their fields in 1950?

The only explanation the people of Iran could think of was they were still suffering from exploitation by the Westerners, as India and China and most of the rest of Asia had suffered. The remedy, they thought, was to dispossess the British of their oil rights.

The Iranian government decided in March that it would nationalize the oil supply. The United States this month was attempting to persuade the British to agree to the nationalization, but to contract for a 50-50 partnership arrangement with Iran on refining and sale of the oil.

U.S. oil companies would be squeeze if Iraq follows Iran's example, and n tionalizes its oil fields, which are large in the hands of Standard Oil of Ne Jersey and Socony-Vacuum. Their opera ing agency, the Iraq Petroleum Com pany, had offered to increase the roya ties paid to the Iraq government, but th didn't seem to end the agitation for th government taking complete control.

### Israel's bill

Germany should pay Israel $1,500 000,000, the Israeli parliament was tol last month. That would be only one quarter of the value of the property Jew lost in Germany during the Hitler perioc said Foreign Minister Moshe Sharett. Bu it would cover the cost of the resettle ment of 500,000 Jewish refugees wh had come from Europe to start life anev in the ancient homeland of their people

### Exchange

Since 1946, 1,907 Americans hav studied in foreign countries throug scholarships available under the Fulbrigh Act, and 1,731 persons from other coun tries who have come to the United States The Act provides that part of the pro ceeds from the sale of American surplu propertly left overseas after the war sha be used to finance the student exchange

### Germany in reverse

Two months ago the British had finall put an end to their long campaign of pull ing down war-industry plants in Germany The Americans had quit their part of th dismantling campaign long ago.

Now it was time to put back in opera tion the German plants which could pro duce materials useful in war. This monti the Germans were authorized to resum

den of synthetic oil, rubber, and als used in plastics. It is expected om 400 to 500 tons of synthetic will be produced each month. The High Commission said the Ger- ould soon be permitted to exceed 100,000 tons of steel output per which they have been limited.

ose of the new rulings is to permit Germany to produce "items and ls for the common defense of the Germans can't manufacture arma- planes, tanks, or warships. But an build merchant ships of any speed.

### don't forget

many's neighbors remembered as it were yesterday the arrival of invading armies across their bor- rly in World War II. The French, ders and others in western Europe be persuaded that the Germans not desire to attack them again. eastern Europe there was keen fear ew invasion.

worst scare the Russians have had 1945 resulted from talk of the rn Allies about rearming Germans. reason the Russians had been eager nge a conference with foreign min- of Britain, France, and the U.S. at they wanted to try to check for including Germans in West ean mobilization for defense.

far it seems certain that the Ger- do not want to rearm and are thor- sick of war. But times change. If War III should come, the winner— the Western nations or the Russians ld probably be the side which en- Germany as an ally.

### er's rights in the East

he Middle East, Arab women are off their veils and demanding the right to vote. In Egypt, 1,500 women marched through the main street of Cairo, into the courtyard of the Chamber of Deputies, to demand equal rights. In Damascus, women insisted on being represented in the Syrian parliament.

Women's organizations can no longer be ignored by Moslem politicians. In the past, husbands and fathers had the power under the law of the Koran to disapprove certain activities for their womenfolk. Now women are finding plenty in the Koran to support their demands. Even in the harems of Saudi Arabia and Yemen there is an air of unrest among 4 million women isolated from the world, unable to read or write, and forbidden to listen to the radio.

### Gift to India

In India many hungry and starving people were wondering when food would come from America. There had been real enthusiasm over the proposed American gift of 2 million tons of grain. Now people wondered how long they would have to wait for it.

News of the expected Indian famine was becoming more threatening. Famished peasants coming to the city to die were eloquent proof of starvation in the villages. The threat of starvation could be averted by food from America. The question was: When will it get to India? For American food to come in time for necessary distribution to critical areas, it had to be there by May.

Already Communist China had begun to ship rice to India. Fifty thousand tons was a small amount, but food in hand was more important than promises for the future. Russia had offered to trade grain for jute. The Indian press commented: "It is clear who has genuine concern for the welfare of the Indian people."

# Washington

## STUDENT DEFERM

THE CONTROVERSY OVER whether students should be drafted indiscriminately was settled by President Truman and Selective Service in favor of students and colleges. An executive order by the President on March 31 made over half a million college students eligible for deferment on the basis of a special scholastic aptitude test, or their college grades.

General Hershey, in commenting on the decision, said that since the U.S. cannot hope to match the iron curtain countries in manpower, we should develop to the limit our superiority in scientific and technical know-how. He has, however, consistently opposed deferment on the basis of so-called "essential" courses of study, contending that it is impossible to judge by that standard whether an undergraduate student will later make a valuable contribution to national life.

### Provisions

THE NEW PROCEDURE will make it mandatory for local draft boards to defer students who qualify either by maintaining specified standards in their school work or by passing the special test.

The scholastic standards, still to be announced, will probably be those outlined to a House Committee by General Hershey recently. They are based on class rank. Freshmen in the upper half of the male members of their class, sophomores in the upper two-thirds, and juniors in the upper three-fourths, will be eligible to continue another year.

If a student prefers to establish his deferment status without regard to class rank, he may take the scholastic aptitude test. This will be given in about a thousand centers on May 26, June 16, and June 30 to college students under 26 years of age. It is estimated that between 700,000 and 800,000 may decide to the test. Students in medical and de schools, and other graduate students, eligible for deferment on this basis.

The test will be made up of multi choice problems, including mathem and word usage. It is designed to mea ability to learn, rather than acade knowledge alone. The passing grade, yet announced, will be subject to revision on the basis of the develop military situation.

### Effect on colleges

THE NEW deferment policy will many colleges a new hope of finan solvency and educational effectiven Teachers whose job tenure was in je ardy will regain their economic secur Morale will be raised among administ tors and faculty alike.

The provision that deferment may based on class standing or on test res will benefit both small and large colle Small schools will be assured of a defi percentage of their student bodies, e though some might not pass the aptitu test. Larger schools with stiffer acade standards will retain as many students can pass the tests, rather than being stricted to percentages of each class.

The new system, by confining the a tude test to college students, ignores fact that some young men of college-le intelligence are kept from attending economic reasons. It does, however, derscore the necessity for trained lead ship, not only in technical skill, but in phases of American life. And it rec nizes the basic values inherent in present pattern of higher education, cluding privately supported colleges.

—ROBERT E. VAN DEUSE

# 'man Should Know Church Music

EDERICK A. SNELL

**There are a half-dozen important ways for men and women of the congregation to help the choir, choir leader, and pastor**

E FOURTH SUNDAY after Easter—is April 22 this year—is often re- to as "Church Music Sunday." It iven this name in the United Lu- Church because from ancient it has been called "Cantate"—is the first word of the Introit for Day (in Latin) "O sing unto the "- On this day in many congrega- there is instruction given on the of music in church life.

is is something which ought to in- the laymen as well as ministers. In t years the place of the layman in hurch affairs has become more and emphasized. We have seen what en did in leading the church to ve financial objectives, such as the e apportionment goal in 1948, Lu- n World Action, and the Christian er Education Year appeal. How said these things could not be done? hey were done.

e power of the layman in action has be felt in one of the oldest depart- s of our church, that of music. Our heritage of church music, begin- with Luther and reaching its peak Bach, had slipped down to a very evel in the early years of this cen- Now it has begun to rise, not be- of activity of Lutherans primarily, s a result of the great reform in h music started in other denomina- in the past 25 or more years.

Devoted choir directors and organists in our churches who have been working hard at building better choirs, guiding in the choice of finer pipe organs, and trying to raise the level of church music in their congregations are few in number. It is because our churches have a long way to go in achieving a high musical standard that there is great need of help from enlightened laymen.

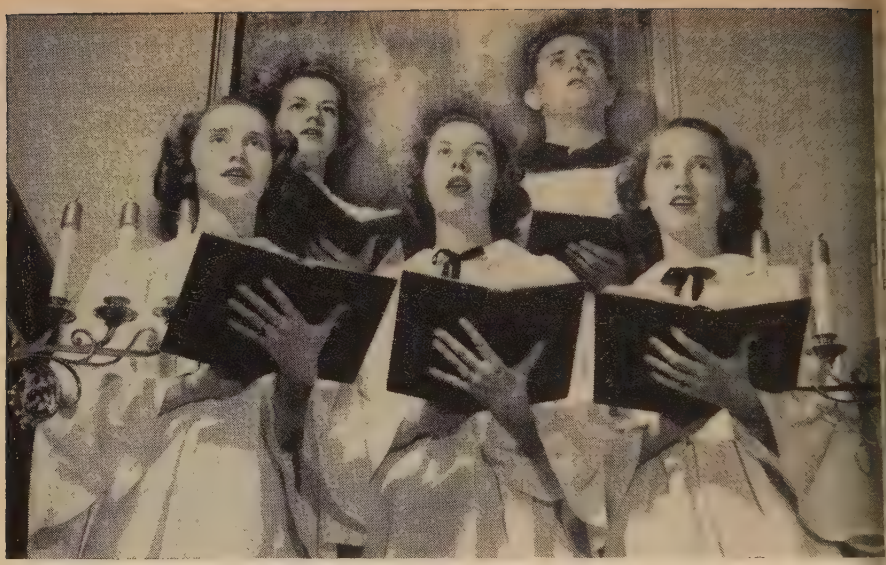
THE LAYMAN AS A MEMBER of a building committee for a new church, or remodeling an old one, can be of great help in the proper planning of the altar, chancel and sanctuary. It is necessary to understand problems confronting choir director and organist.

Many choirs face tremendous handicaps Sunday after Sunday because they are placed in an awkward position in the chancel. One choir may be so arranged that it cannot see director or organist. It sings by faith and hope, unable to reveal to the congregation the fine work it is capable of doing at rehearsal.

In some of our newest churches the choir is divided in two parts, on opposite sides of the chancel. Only a choir singer, director, or organist knows how difficult it is to sing with one half or more of the choir unable to see their leader unless he stands out in front waving his hands. Such a sight is not helpful to the worship of the congregation yet is necessary if the choir is to sing at its best. Often the organ console is placed in a position at which the organist can't hear the proper

---

ell is minister of music in St. Mark's Lu- Church, Williamsport, Pa.



"PRAISE TO THE LORD, THE ALMIGHTY"

balance of the organ, let alone the singing of the congregation in the liturgy and hymns.

The placement of the divided choir in the chancel is often a copy of the English Gothic style. But Americans forget that in most cases the English choirs were composed of highly trained boys who daily attended choir schools, and who were superior singers capable of following the organ at will. Unless our choirs are composed of highly trained singers, which is the exception, we place our willing volunteer choirs under a great handicap in asking them to sing their best in praise to God.

WHAT CAN THE layman do? If a member of the building or music committee of his church, he can consult with his church musician and find out the functional place of the choir and organ, how to gain the best results, then present these conclusions to the architect.

The gallery at the rear of the church was, and still is the best place for organ and choir. The use of one transept f choir and organ is another possibili which also offers the worshipers a cle view of chancel and altar. The be placing of choir and organ is a diffic problem which each congregation mu face at some time or another.

The inquiring layman can secure fro public libraries books on church archite ture, problems of acoustics, and relat subjects. He can consult the United L theran Church Bureau of Church Arch tecture, as well as similar groups of oth denominations, and can visit numero church buildings. By consultation wi the organ builder from the beginning the planning, much time and money c be saved, and better results obtained.

TIME SPENT as described above m also prevent one of the tragedies (I c it such) found in many churches. Th is the overuse of carpet on the floors a acoustical deadening materials on wa and ceilings. It seems as if man we more interested in building not a Hou

d but a House of Man, with all the
rts of home.

y call this a tragedy? A congrega-
pends perhaps $10,000 for a pipe
then robs the organ of its beauty
se by boxing it in, in addition to
ing from 20 to 50 per cent of its
by the overuse of sound-absorbent
al. This material kills the vitality
eauty of the choir voices. The con-
ion, surrounded by a wall of silence,
possibly sing well.

se factors were graphically pre-
to 1,200 delegates at the 1950
ntion of the American Guild of Or-
s in Boston. Presidents of two or-
ompanies and two consultants in
ics told of faulty planning of church
ors which they had observed.

at an opportunity for a layman who
to have a church where the sound
organ has a chance to roll around
obly lift up the voice of the wor-
in song and praise!

organ committee in which the lay-
are willing to give time and money
iting organ factories and hearing
s in various churches, may save
ands of dollars and achieve the best
le results for their own church.

OTHER CHALLENGE for the layman
this question, "What am I doing in
ongregation to seek talented young
e for the ministry of music?" To-
our boy or girl can go to a Lutheran
e, get splendid training in music,
en teach music in public schools or
private teacher of voice, piano, or
instruments. As yet we do not have
r colleges the courses needed in
ying for a degree in church music.
n't blame the college administra-
Until there is a desire for such edu-
, the colleges can't afford to change
urriculum.

The student who wishes to train for church music needs much which a college music department will give him, but in addition he needs special courses in Bible, liturgy, hymnology, organization and training of children's choir, and other related subjects which our colleges do not offer. When the time comes that there are graduates who have this training, our laymen who manage church affairs must be prepared to offer them salaries justified by all this fine preparation.

OUR CHURCH must encourage, train, and employ well-educated leaders in Lutheran church music. They must be able to command the respect of choir members who have been accustomed to fine music, or who have sung in high school or college choirs. The word "Lutheran" is stressed because how can a musician brought up in a non-liturgical church be fully sympathetic with Lutheran liturgy and customs?

One of the reasons for the great laxness and lack of appreciation found in many Lutheran congregations today regarding the liturgy, hymns and choral music is that we have had so many choir leaders and organists who know little about the Lutheran tradition in music.

Summer choir schools of one, two or three weeks have become the best way for organists and choir directors to obtain new ideas, new music, and inspiration as well as fellowship with musicians from all over the land. If laymen in our congregations would see to it that church musicians were guaranteed expense money to attend such a summer school, what new vigor and interest would pervade a choir and congregation when the director or organist returns home.

Underpaid as most of the organists and directors are, here is one way the layman can help them become better

servants of the Lord. Some synods have excellent summer choir schools, for example, the Ministerium Music School at Shawnee-on-the-Delaware.

WHAT WOULD HAPPEN to the average pastor if a layman said to him, "Pastor, we are tired of singing the same hymns? Isn't it time we learned some new ones?" Learning new hymns seems to be a problem in most congregations. With the coming of our new hymnal in the near future, our people will have to be prepared for learning many new hymns. The layman can be of great help in changing the attitudes of fellow worshipers about singing them.

There is still another way in which the layman can support the program of church music. That is by attending special services of organ or choir music. this day, when the general public has finest choirs, orchestras, and instrum talists in their living-room by means radio, television and records, it is easy remain away from church presentatio One excuse is that the standard of chu performances is not very high. But c sistent support of a music progr creates enthusiasm, attracts better sing and aids the listener as well as the p ticipant.

With a multitude of laymen who ma up our church working with the past and church musicians, our standards church music will continue to r Church music will once again fulfill ancient and honorable place as the hat maiden of religion.

# Write Hymns in Your Heart

By FRANK B. HERZEL

**The great Christian songs of faith are important in developing th believer's understanding and reverence. Take time to study the**

A FEW MONTHS AGO I was in a hospital for an operation affecting my throat. My voice was reduced to a mere whisper. It was a tough experience for one who loves to hum and sing the great hymns of our faith.

There were so many hymns I could merely *think* of. Yet they were hymns I was sure I knew perfectly. To get beyond the first or second line, except in a very few hymns, seemed impossible. Why?

It is amazing how much we depend on the muscles of our throat to help us remember. We usually learn to read reading aloud. As we become more e pert we may cease to read audibly, b unconsciously the muscles of speech a making ever-so-slight responses.

In similar fashion, when we rec something to memory, a part of the eff to recall is shared by these muscles co trolling speech. The movement of the muscles helps us to "hear" the wor again, even though we are only thinki the words to ourself.

THERE WAS a further difficulty. In t ing to recall hymns it was not only th I could not speak the words: I could sing the tunes.

Rev. Mr. Herzel is pastor of St. Peter's Church, St. Petersburg, Pa., author of "More than Bread" and co-author of "To Thee We Sing."

d to *sing* the hymn is frequently as ary in remembering as it is to *speak* ords. For most of us, hymns are d as words-and-music. They are together. This explains why there many complaints when a hymn-s changed.

ring my hospital days I thought a bit about this connection between s and tunes. Some interesting re-come from this combination of s-and-music to form a hymn. First, hymns are greatly aided by the par-r tune to which they become at-d. That is, the words in themselves ot great, but it is the tune which secure them a place in our hearts.

example of this:

Saviour, when in dust to Thee
Low we bend th 'adoring knee . . .

ike this hymn, although I recognize not one of the "great." It is the nish Hymn" *tune* which unites the regation in full voice. There is a cer-swing about it, although the hymn is e Lenten mood.

second combination of words and c is found when these two elements alike in making the hymn known used. "Abide with me, fast falls the tide," could scarcely be imagined t from the tune *Eventide*. In "A nty Fortress" the words and music ng together so definitely that we never ct the words to be sung to another , or other words to be sung to *Ein' Burg*.

third combination of words and c is most unfortunate: when the s have a truly great message, but not been lifted into the hearts of through song because the *tune* has een adequate. There are many ex-hymns which remain virtually un-n because suitable tunes have not found for them.

"Sing Unto the Lord a New Song"

There is the human problem to contend with also. Some people are afraid to tackle a tune which appears difficult. Others feel that a hymn must be light and cheerful. They do not like hymns in minor keys, hymns which convey the mood of contrition, or hymns which sound like "Lent."

That is unfortunate, of course, because life brings us winter weather as well as springtime, trouble as well as joy. Our hymns are meant for dark days too! We should know enough hymns, and know them well enough, to be able to draw

upon them whatever the needs of the hour might be.

There seem to be two problems. First, to gain access to this large treasury of hymns we should seek to bring into active congregational use at least 50 per cent more hymns than we now use. There *are* many hymns which are singable, but which the average congregation has passed by.

There will remain, over and above this increased body of hymns being used, a substantial number of good hymns which likely will never have wide congregational usage. They are not wedded to suitable tunes. The depth and power of these hymns should be the meat and drink of a Christian's life. How to gain access to these hymns is the second problem.

A PERSON attending church each Sunday morning throughout the year would sing only a few hundred hymns. In some churches the number of *different* hymns used is well under a hundred.

But there is a personal use we can make of hymns, outside the services of the church, which can be immensely valuable in our spiritual development. You might go through the Common Service Book and try making a selection of those that seem to mean most to you. Study the words, seeking the message of the hymn. Give special attention to hymns you do not know or which are rarely sung in your church.

There does not seem to be an easy way to any worthwhile spiritual goal. If hymns are to become meaningful to you, you must do the searching yourself. In a little while you will find this one of the most thrilling experiences of your Christian life.

Make up your mind that you are going to search the hymnal for the 50 most spiritual hymns. It is the *message* you are going to consider, not the music. Th limit of 50 is going to be difficult to hol to, and you may want to extend it to 7 or 80. But you will become more wis and discerning if in advance you set you standards high (high standards mea fewer hymns chosen). Read all th hymns. Begin at the beginning.

For instance, the Common Servic Book hymnal begins with the hymns fo Advent. First is "O Come, O come, Em manuel." The hymnal presents 16 Adven hymns. Choose just *one*—the one whic represents the most spiritual message fo this season. Decide in your own min exactly why you selected this one hymn

Then go on through the Christma hymns, and all the others, carefully se lecting, and explaining your reasons t yourself.

Maybe you never considered writin your own hymns. But when you have selected your 50 best hymns from the Common Service Book, you must learn to understand them so they will in time become your own compositions—written on your own heart.

START WITH one hymn. Write it out, take it with you throughout the week. Take it from pocket or purse in moments of waiting. Wherever possible form a picture about important phrases of the hymn. Apply the message of the hymn in every possible circumstance.

Then choose the second hymn. Talk about the hymn with others. That will help to fix it in your own mind. As you *study* these hymns of your own selection, and memorize some of them, and work them into your daily thinking, you will discover a new dimension for living.

It is a terrible and lonely thing to be without voice, and without thoughts of God which hymns release. You *have* a voice—and hymns and God!

# urch Advances In Japan

AUL C. WHITE

**Lutherans rebuild war-damaged churches and plan notable developments in education, evangelism and social service**

AN AT PRESENT is the land of prom- missionary endeavor. Every Chris- group seems to have begun work For example, before the war only Lutheran churches had supported ons in Japan. Today there are 11. work together, and avoid overlap- n selecting their fields.

arrived in Tokyo on March 1. From oment of arrival we have been made l completely at home. These Jap- l Lutherans opened their homes and to us. The people smile and are rebuilding their war-torn land.

R FIRST VISIT was to the Lutheran ary of Japan, located in Tokyo. nts and pastors were there to learn our experiences and to discuss ems now facing the church. Dr. se Kishi, president of the seminary, s about the need for more Japanese s. Twenty-seven students were now ed, and more are going to enroll. Liyoshi Hirai, president of the Lu- Church of Japan, pointed out that is no Lutheran college in Japan. gued for steps to be taken to or- one as soon as possible, probably kyo.

urch life in Japan reminds me of h life in America. The Sunday ng schedule includes Sunday school, ed by the service. The liturgy is a translation of the Common Service, using the same music. We could sing the responses in English while the rest of the congregation used Japanese.

The announcements usually included something about young people or a Luther League meeting, a women's organization, and a men's session. While in Kobe we had an opportunity to meet Mr. Kiyoshi Yamada again. He had just returned to Japan after spending six months in the United States. In the U.S. he had gathered information about Brotherhood work, and now he and his associates are undertaking to organize a Lutheran Brotherhood in Japan. On March 4, delegates from each Lutheran church in the Kansai District (something like a synodical territory) had met and organized a district Brotherhood. Other districts have also been organized. The last step will be to organize nationally.

To the question—what is the Brotherhood movement in Japan attempting? Mr. Yamada stated the six objectives—1) to win the unsaved for Christ (each member is asked to win one friend for the church this year), 2) to win back the lapsed member, 3) to increase attendance at church, 4) to aid in taking care of the boys and girls, 5) to aid the church to become self-supporting, 6) to develop good fellowship among the men.

IN KUMAMOTO, about 900 miles southwest of Tokyo, I had an opportunity to meet Mr. Yosho Kakumo, president of the Luther League of Japan. It was in

au C. White sends a report from Japan. d Mrs. White are at present making a rip, visiting missions.)

May 1950 that the national Luther League had been organized. Thirty-four of the 37 congregations have young people's societies or Luther Leagues for youth between the ages of 12 to 25.

The immediate goals of these young people are 1) to bring in others, and 2) to aid young people to live according to the Gospel. They are preparing for a national Luther League convention on the seminary campus in Tokyo in August. Mr. Hideo Shigaki, secretary of the League, spoke of their dreams for this convention and spoke glowingly of the inspiration they had felt from the youth of America.

THE WAR had dealt severely with Japanese Lutheranism. Church buildings had been destroyed, congregations scattered, pastors drafted into the army, and church life practically destroyed. We saw the Lutheran Church being rebuilt.

For example, the Rev. Mitsugu Tawara reported that the church in Nagoya was destroyed by incendiary bombs, but in March 1949 a new "American" prefabricated church (the Hamm Memorial) had been completed. Dr. Hajime Inadomi of Osaka City reported that after the war there were only three members left in the congregation, so severe had been the war bombings. Today there are 120, and in his seven Bible classes there are another 150 people, two thirds of them men. Similar reports could be made concerning other fields.

During our visit at Omuta, we observed an inspiring program of evangelism. Missionary Lloyd Neve and Pastor Nobutaka Kashiwagi had developed plans for a home visitation. Of the 45 communing members, 20 had attended five training meetings and have been organized into 10 visiting teams. Each evening during this week, they have supper together at the church and then go out to make calls. They then return to the church for refreshments and report. La night 25 homes were visited, and in of them there was favorable interest Christianity and a promise to atte church. If this sounds simple, rememb in Japan you enter homes on invitatio and here are these bold crusaders ringi doorbells and moving in to talk abo Christ.

There is keen interest in Japan in ed cation. Almost every church has its nu sery school or kindergarten which me each day of the week. The youngsters, preschool age, come to the church for full program including Bible stud stories, activities of all types, and singi If mothers and fathers must go to wo here is a safe place for the little childre We visited the Koiwa Lutheran chur which now has a kindergarten with children enrolled. The wife of the Re Takeo Okamoto heads it up. They ho soon to have their new church built, b first they want a place for the Sund school and kindergarten.

IN KUMAMOTO, Dr. L. S. G. Milk veteran American missionary, took us visit the Boys' Junior and Senior Hi School, called Kyushu Gakuin. There about 1,050 boys, ages 12 to 18, enrolle and 188 had just graduated. The scho located on an 11-acre plot in the heart Kumamoto, is valued at more than on half million dollars, according to Pri cipal Kiyoshi Kawase and Teacher Sedo McCartney. Also, we visited the Gir Junior and Senior High School, kno as Kyushu Jo Gakuin, with the Re Inoko Miura as principal. This has 8 girls enrolled. Among teachers are missionaries, Miss Marion Potts, M Virginia Aderholdt and Miss Ethel Aki

Social service programs have been c

JAPANESE LUTHERANS WORSHIP IN NEW CHURCH
*Americans helped rebuild the edifice at Fukuoka*

ed by the sister team of Miss Maude as in Kumamoto and Miss Annie as in the Tokyo area. These workers moved into this work with all their gth.

KOBE we visited Dr. J. M. T. Win- dong-time missionary in Japan (since ). He said, "If we have peace and we shall have a future that no one to think of in Japan." In response question, "What recommendations d you make for advancing the work pan for the next five years?" he said: Raise all the money possible for pur- ng new land for church sites, 2) gthen the seminary so there will be native pastors, 3) send missionaries t as possible, for this is our moment vance."

hile in Tokyo we met a Japanese girl, San. Toyo San was baptized on r 1950. Since then she has won four for Christ, and has more persons g ready for baptism. During our we Americans had our devotions each morning around the breakfast table until this young lady suggested we have Japanese-American worship together. Energies transferred from war service to Christian service seem to me to typify life in Japan today.

We have traveled from Tokyo through our whole mission field as far south and west as Kumamoto. This is a round-trip distance of about 2,000 miles. The story has been the same everywhere. War, bombings, destruction, congregations scattered, and church buildings damaged or razed; and now, rebuilding, developing a sturdy program for the church.

From war to Christian service is the spirit of the Lutheran Church in Japan. In Missionaries Paul Huddle, Harold Deal, Paul Parker Anspach, Donald Wilson, John Howard Allsdorf and others who have come recently to Japan we have a "youth" team of missionaries who are joining hands with those who have been on the field for longer years, to press forward with God's work.

# Children Like to Worship

By J. B. TWETER

**Saturday morning services draw an eager and reverent con-gregation of tiny tots to Mount Olivet Church in Minneapol**

"HEY, TOMMY," called three-year-old Billy on a Saturday afternoon in Minneapolis to his five-year-old friend, "Can you come to my birthday party tomorrow?"

"If it is the forenoon I can't come, because I am going to the Mount Olivet Lutheran Church," Tommy replied. Then he added proudly, "I got to sit near the front because I am going to help take up the offering."

"I thought only grown-ups did that?" Billy said, surprised.

"This church is for us kids, three to five years old," Tommy explained. "We have two services. The first one is at 9:30 A.M. and the second in an hour later."

TOMMY EXPLAINED some more. "Miss Donna Lou Hunt thought of the idea for a church for us kids. She got the pastor and our parents all for it. They built us a day school nursery right next to the church, and in it we have a room all to ourselves, in which to worship!"

"Is it like a real church inside?" Billy asked.

"Sure! Only everything is down to our own level. We have our own size altar, pews screwed to the floor—with a nice rug on the floor along the aisle. And we have pictures on the wall at eye level, too. The one I like best is the drawing by a fellow named Sallman, of the head of Christ."

"Who is your preacher?"

"Miss Hunt," answered Tommy. "And

POPULAR TEACHER
*Miss Donna Lou Hunt*

do we love her! Why, she took up course in commercial art, and gave th up just to help us kids!"

"How many come to the services Billy wanted to know next.

"About 70 to each service."

"What do you do?"

"Well, we sing a lot of choruses Tommy explained. "Some like to si 'Jesus Loves Me,' and others choose suc songs as 'Praise Him, Praise Him.' Whe the singing is over one of us leads prayer, and then a couple of us take th offering. Then Miss Hunt tells us a Bib story, or else gives us a chalk talk i stead."

PARENTS DON'T HAVE TO WORRY
*Bus picks up and returns the children each week*

would like to go," said Billy wist-
"But it's so far away . . ."
hat's easy," Tommy hurried to as-
Billy. "We have busses that pick us
or church service. If you want to
come I can give the driver your name and
number."

"Okay," Billy said happily. "I'll go
with you to your church early tomorrow
morning!"

# e Have Church for Children

HARLOTTE M. HORST and ETHEL T. RUGH

**Each Sunday for 45 minutes the 9- to 14-year-olds assemble in the church for worship and a sermon. They learn to love it**

RING THE PAST 14 YEARS visitors in
hurch have expressed surprise at the
er of young people attending the
h services. We believe this is the
owth of our junior church plan
was started in the fall of 1936.
rough the years emphasis has been
d on the worship service, and the
of going home after Sunday school
has never been formed. The church has
held first place in the mind of the child.
Its importance and dignity have never
been dimmed by the activity and informal
character of the Sunday school.

In churches everywhere, these days, it
is not uncommon to find a small altar
with all the furnishings in the primary
room. We are happy to have such an ar-

Mrs. Rugh is the wife of the Rev. Meade A. Rugh, pastor of Christ Church, Charleroi, Pennsylvania. Miss Horst is a teacher in the Charleroi junior high school and superintendent of the Christ Church junior department.

rangement for beginning the training in liturgical worship. But when children leave this department at nine years of age, they are not adults. It is for this group—between 9 and 14—that our program differs from that of the average church. Like all plans, ours has advantages and disadvantages, but we are satisfied that the former far outweight the latter.

At the same time (10 o'clock) that the nursery and primary children assemble in their room for worship and classes, and the adults gather in the main room on the first floor, all the juniors and the first two years of intermediates meet in the nave of the church on the second floor. The pastor conducts a 45-minute service, including most of the Common Service, with a brief sermon.

The junior choir is robed, enters in a processional, and sings a special number (usually from the *Children's Hymnal*). Boys of the oldest class act as ushers. The teachers sit with their classes. At 10:45 the service is concluded and the children go downstairs for their classroom work while the adults come upstairs fo their morning worship.

To put this plan into effect it is nece sary that there be either two floors in th church building, or an educational buil ing separated sufficiently so that simu taneous services will not conflict. Ou experience has revealed the following cri icisms, and in some cases we admit th disadvantage.

1. Teachers who serve in the Junio Department are deprived of attending th service for adults. Some are not willin to make this sacrifice, but the others hav the satisfaction of worshiping with th children and realizing the benefits the receive.

2. It is difficult to secure substitut teachers for the reason just mentioned.

3. The objection raised by some adult is that the children are not in the pew with their parents during worship. In th industrial community such an objectio is invalid because the majority of th children come to church alone.

4. The pastor is not present at the adu church school except on rare occasion when the services are combined.

Although reluctant at first to a tempt preaching to youngsters, Paste Rugh soon found that conducting the wor ship and delivering a sermon to the chi

Children Learn to Lead in Worship
*Robed junior choir sings at Charleroi*

is much better preparation for the service than teaching an adult class. e presence of the pastor at this serv- essential to the success of the plan. akes the service authentic, which is sary if it is to be successful. Children not accept substitutes. Stories told etty ladies are not the answer to the ous needs of juniors and interme- .. Regular attendance of our young e and their interest in the church to prove a sincere devotion to the th that only happy childhood experi- can give.

e pastor also benefits from this church plan. It gives him oppor- to gain the friendship and con- ce of the children. He is not the her who talks too long on Sunday ing and makes calls on their parents. the children's pastor as well, not in the pulpit, but before and after ce, and he knows them as individuals. is important that this contact be- the pastor and the child take place age when ideas of right and wrong, des, habits of worship, habits of an understanding and acceptance of nsibility take on meaning for the No Sunday school class presents hallenge to a minister that a junior th offers. There they are, fresh, g minds, Sunday after Sunday, to do as he will.

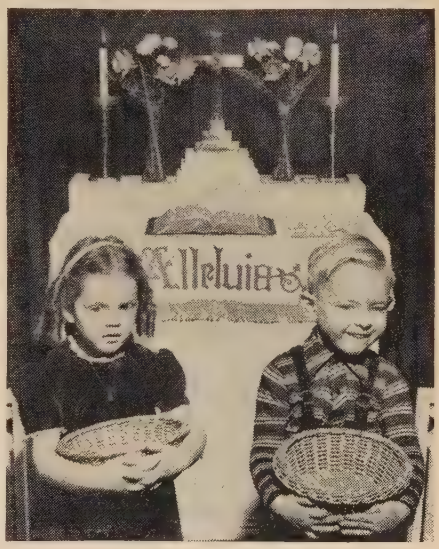
RIST CHURCH, CHARLEROI, is par- rly fortunate in several respects re- ng this plan. The building itself is tiful, full of liturgical symbols in el and windows, so that there is a atmosphere to engender reverence in hildren. In 14 years the pastor has had a serious discipline problem.

e have also had a sufficient number secrated teachers who have seen alue of training the children in worship. They have been willing to sacrifice their own desires. It has been difficult but not impossible to secure substitutes.

The following advantages have been impressed upon our minds:

1. The junior church plan permits the children to enjoy a worship service which they can understand and appreciate.

2. The children themselves have the opportunity to participate as singers, ushers, and in their offerings.




USHERS START YOUNG
*Mt. Olivet children take up offering*

3. The junior choir practices regularly and sings every Sunday. They have presented anthems in the adult service radio broadcasts very acceptably. The members go into the young people's choir as soon as they are promoted to the adult church.

4. The pastor has the invaluable opportunity to become acquainted with each child and help directly to train him in the preconfirmation years.

5. A respect and loyalty to the pastoral office are developed in the children

which make them more valuable church members. We have seen this attitude on the part of some of our first junior church members.

6. Children are taught proper stewardship principles by the use of their own offering envelopes.

7. There is an incentive to evangelism. Our children invite their friends to their own service, and unchurched families have been brought into the congregation in this way.

8. The teacher worshiping with her class is a fine example for them.

9. There is the fullest use made of the physical equipment of the church building. Classrooms are used twice each Sunday instead of having to find twice the space at one period.

10. Parents may worship in the adult service without discipline problems and children do not start the habit of drawing pictures or being entertained while worship is conducted.

11. Both children and parents gain more spiritual help if the pastor is permitted to adapt himself to different age groups at two services rather than accommodate his expressions to either one or the other in a single sermon.

12. In putting this plan into effect, the adult program was not altered in any way.

FINALLY, THE MOST convincing proof is given in statements of those who have served the junior church, and from young people who are now in position to evaluate the experience of it:—

"The attentiveness of the children is an inspiration to anyone who conducts the service."—Thomas Vezzetti, superintendent of the Sunday school for 12 years.

"The junior church members develop into better informed Christians, resulting in more active adult members who are willing to carry on the work of the church. Junior church teachers become mo deeply interested in church affairs."— Miss Grace A. Ratter, teacher in the d partment for 12 years, and now Sund school superintendent.

"I am very glad I had the opportuni as a child to attend junior church, and was an invaluable experience on a child level of understanding, in an atmosphe most conducive to the worship of Go It prepared me for the day when I a tended adult church so that I felt at hom with my fellow-worshipers."—Mrs. Fran A. Coldfelter, young housewife.

"It would be wonderful if this progra were more widely used, because I b lieve it provides the challenge that needed for the young people to take the active part in the church's work."— James E. Snyder, graduate of Wittenber College, field representative of the Goo year Rubber Company, and recentl elected to the board of the Lutheran La men's Movement.

"As I recall the experience of partic pating in junior church, I remember mo vividly the sense of belongingness we fe in a service aimed primarily at our leve I think it was most helpful in making th kingdom of God more real."—Hele Snyder, college senior and recipient o the Lutheran Brotherhood Insuranc Company scholarship for 1950.

"Junior church was an education milestone in my relationship with th church. It taught me not only the metho of ordinary church work so that upo confirmation I was able to handle th duties of a church member, but it als imprinted indelibly on my mind the rea meaning of the services. It was a ric and deep emotional experience to unde stand and share part of something no mally reserved for adult consumption." Melvin B. Bassi, graduate of W. & J., present a law student.

# TAILS AND THE DEVIL

UBY LORNELL

**The devil is constantly trying to trip us up on little things. Here's another warning in the series on his wiles and ways**

HE DEVIL is generally unhappy, I to see a crisis approaching. In a we are obliged to think hard about problems we face. There is a good ce that we will develop understand- of what our situation really is. That mething the devil doesn't want us to

course, there are exceptions. There crises that make us lose our heads. make decisions under great emotional that play right into the devil's ls. This is particularly true when our personal existence, or our national ence, appears to be threatened.

is possible at such times for the devil anipulate the emotion of fear so that an produce in otherwise well-mean- persons violent feelings of hatred and ill.

ut it isn't a very safe method for him se, because God can use fear, too, to our eyes to our own helplessness. ur fear drives us to become aware of dependence on God, the devil can't fear very effectively for his own evil gns. Clear-cut decisions are mostly in his favor. That's why, for the cer part of his work, he uses not major tions, but small details, to entangle his purposes.

OST OF US ARE rarely faced with open challenge: "Choose this day m ye shall serve." Joshua very neatly the tempter back on his heels the day learly and realistically set this ques- before the confused Israelites. When as put to them that way, it wasn't difficult to answer: "God forbid that we should forsake the Lord to serve other gods."

If the devil were straightforward, like Joshua, he would say to us: "Now see here, your creator has given you some time and left it up to you to decide on how to use it. You can either set aside a part of it for speaking with Him and listening to Him, and use the rest for your duties and pleasures; or you can use all of it in your own little round of daily activities, like a squirrel running endlessly on the wheel in his cage. Choose this day which you will do."

WITH SUCH techniques the devil would likely have been rendered helpless long ago. He works more like this:

"It's pretty hectic in the morning at your house. Everybody is trying to eat breakfast and get to work or to school on time. It just isn't the time for prayer. Too noisy and confusing.

"And of course you need your rest—anybody knows that. It wouldn't be good for you to get up earlier. You need to get your rest or you can't keep on going.

"And of course at the job there's no time. And you, there, at home all day. Nobody realizes just how much there is for a housewife to do. Can't let the housekeeping go to pot. Meals to fix, and washing and ironing, and shopping, and children to look after.

"And then there are church meetings, and food for the bake sale, and aprons for the apron sale. Can't sit reading the Bible if you hope to get all these things done.

Besides, you know those stories in the Bible by heart now, you've heard them so often. And the language is impossible to understand."

And quite without knowing it, we've chosen the second alternative—to spend our allotted 24 hours a day in a ceaseless round of activity, without ever pausing to get our Orders for the day from the God who is lending us the time. The devil's arguments aren't consistent, but they work. So why should he bother about consistency?

OR TAKE THIS business of honesty and integrity. An amateur at tempting might say to you: "Take your choice, my friend. You can be either a cheat, a liar, a fraud, or you can be a man of honesty and integrity."

But the devil is no amateur. His line usually runs something like this:

"Of course you're not a liar. After all —! But on this matter of income tax—that's a little different. What's a few dollars more or less going to mean to the government? It's the Big Boys they need to go after. A hundred dollars is nothing to Washington. But you could really use it to advantage. And everybody does it. You don't want to be a sucker!"

Or one of his classics:

"Of course in business—well, business is business. A man must live. Maybe some of these deals wouldn't look so good out in the open. But after all, what do the preachers know about the hard, real world of business? And this isn't exactly illegal. In fact, it's perfectly legal if you look at it from the right point of view. Means you can give a little gift to the church organ fund, too. And a man's got to live!"

On his female victims he's more apt to use a line something like this: "Certainly you don't tell lies! But why make a fuss over some little incident, when just a little white fib would smooth over the whole thing? But while you wouldn't gossip or anything, it certainly can't be held against you if you tell your best friend, very confidentially, that somebody did something in your neighborhood last week that they ought to be ashamed of but aren't."

THE DEVIL applies the same technique all along the line. He bends every effort to prevent us from facing up to a major decision where issues can be clearly seen—truth versus a lie . . . honesty versus fraud . . . God-centeredness versus self-centeredness. Instead he sneaks in on the little unimportant details when we aren't looking. He does his evil utmost to silence the Joshuas who would force us to look at the situation with their ringing commands: "Choose this day whom you will serve."

Today in our own country, the devil has been rather effectively deterred from making atheists of us through the means of communism. Enough light has been shed on that particular subject to make us aware of the evils. But the devil doesn't mind using the back door, and that is what he has done.

He has so blinded us with the brilliance of our automobiles, television, washing machines, excellent food, comfortable houses that these have become our goals. God has been shoved off into a vague, misty background, assigned to the task of looking on benevolently while we engage in our scramble.

I suspect it makes little difference to the devil whether we smash the ikons to show our defiance of God, or shove Him off to the outer mists. The important thing is to get rid of Him. Where details will do the job better than major issues, the devil is content to use details.

# EDY FOR NEUROSES

EINHOLD NIEBUHR

**ian faith assures God's forgiveness,**

**ng peace in place of inner conflicts**

IE OF THE ABLEST psychiatrists of our Dr. Karen Horney, in a recent book lishes the fact that the desire for perpn is in the same class as the desire oower in causing neuroses among e. In each case many people bementally sick because they cannot t their ambitions for either power oodness to the stark realities of the an situation.

e desire for perfection, she insists, es difficulties if people pretend to a osity, a kindness, or a patience which do not really possess. Thus a conarises between their "idealized self" heir real self.

e have no doubt that Miss Horney other psychiatrists have actual evie to support their charge that reas illusions may frequently create conflicts which they call neuroses. he scientists leave certain important ents out of their equation.

EIR FIRST MISTAKE is to assume that nrealistic desire for perfection is imed into the human situation by reas dogma. Actually the impulse exed in the words "Be ye therefore ect even as your Father in Heaven is ect," arises from the human situation . It arises because man is not—as psychiatrists imagine—a creature of ed, but of unlimited, desires. The radictory desires for power and for ection are both unlimited.

he proof that this is so is given by the fact that secularism breeds perfectionist illusions even more quickly than moralistic religion. Communism is not the only, but only the most mistaken, of the illusions created by man's desire to stand above the imperfections of life.

BUT THERE is a more serious error in Miss Horney's charge against religion.

The error lies in regarding the Christian faith as merely a moral demand to achieve the ultimate good. The other side of the Christian faith is its insistence that all our righteousness remains imperfect and that we must not pretend to a perfection which we do not have.

Jesus insists that after we have done all we could we "remain unprofitable servants." In the parable of the unmerciful servant He suggests that the spirit of forgiveness toward our fellowmen must be prompted by our knowledge of God's forgiveness toward us.

Christianity is, in short, not primarily a moral law, so rigorous that no one can keep it. The Christian faith is primarily the assurance of a divine forgiveness toward all who do not pretend to be righteous but know themselves to be sinners.

The neuroses which Miss Horney describes are described with equal accuracy in the Scriptures in the words: "If we say we have no sin we deceive ourselves and the truth is not in us." The cure for these neuroses is the confession of sin, and the acceptance of God's pardon by faith.

## The Gospel for the Fourth Sunday after Easter is written in John 16:5-15

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THE GOSPEL for this Sunday is one of a series of lessons taken from Jesus' farewell to his disciples, after the Last Supper and before the arrest in Gethsemane. Since we explained the background for this series last week, today we concentrate on the lesson itself.

Jesus told his disciples that he was returning to this Father. His Father had sent him to earth on a special mission. That mission was almost accomplished. In a few hours he would be able to say, "It is finished." Then the Father would receive him home again.

JESUS HAD TOLD the disciples that he would return to them (*see last week's Gospel lesson*). He could have been referring either to his return immediately after the resurrection or to a return through the Holy Spirit.

According to Luke, such a return would have come on Pentecost (Acts 2:1 and following). But you recall that John placed the coming of the Holy Spirit immediately after the resurrection (John 20:22). Apparently John believed that the return of Jesus from the grave and the coming of the Holy Spirit upon the disciples were closely related both in faith and in time.

There has been much discussion through many years about the relationship between Jesus and the Holy Spirit. When the Nicene Creed was to be officially adopted by the church, a tremendous controversy arose about the origin of the Holy Spirit. Did the Spirit come from the Father alone, or from both the Father and the Son?

In other words, was the Spirit sent in place of Jesus as a sort of substitute, or was the Holy Spirit the Spirit of God dwelling in Jesus? If you have forgotten how the church decided this question the answer is in the Nicene Creed.

Jesus, as quoted by John, seemed to refer to himself and the Comforter interchangeably at times. Perhaps the best answer is that it was the Spirit of God in Jesus which would be the Spirit in the lives of his disciples. The Holy Spirit that was in Jesus would fill the hearts of the disciples after Jesus was raised from the dead, after they understood fully that he was the Son of God, after they ceased to think of him chiefly in physical terms.

The whole idea of the Spirit of God would be more meaningful after the physical Jesus was gone. You understand of course that when we speak here of Spirit we are not thinking of terms similar to "school spirit" or the "spirit of friendship" or any other vague social feeling. The Spirit of God is a *person* of God: character is involved, personality is involved, power is involved, a mission is involved, God is involved.

JESUS TOLD HIS DISCIPLES that they would gain by his departure. They should not be so concerned about the fact of his leaving as they should be interested in where he was going, what he would accomplish. They were more concerned with his presence than with his mission.

e Spirit would be their helper and
ner, for he would vindicate them
e the world by convicting the world
n, righteousness, and judgment. In
coming trial before the world, the
would be their advocate, speaking
eir behalf and—by showing where
orld was wrong—would prove them

is interesting that the work of the
was not to shower them with bless-
but to extend the Kingdom by con-
g (and convincing) the world of the
s of God. The disciples' joy, then,
d come through the extension of the
's work, not through personal gain.
e world would be shown where and
sin is. Either Christ was a sinner,
e world was. The world said he was,
rucified him. The Spirit would show
the world is the sinner, not Christ.
term *world* means humanity.)
e world would be shown where and
righteousness is. The fact that God
oted Jesus, raised him from the grave,
ved him again, attests the righteous-
in the Christ. The resurrection proves
Jesus was Right.
e world would be shown where and
judgment is. The truth that Jesus
led provided the basis for judgment
st Satan. The Spirit would continue
ow, through that truth, the verdict
st Evil.

SUS HAD MORE to tell his disciples,
hey could not understand him yet.
when the Spirit entered their lives,
s the Spirit governed their lives, they
d progressively understand.
e Spirit would not teach them any-
different from what Jesus tried to
them. Nor would the Spirit con-
t anything that Jesus taught. It
d be the mission of the Spirit to take
ruth of Jesus and unfold it to the
disciples and to the entire world.

THIS POINT, that the Spirit would not teach anything new, but unfold Jesus' teachings, is an important point. It means that the inner witness of the conscience, the inspiration of God within man, must agree with the testimony of Jesus. The "inner light" never contradicts Jesus' teachings. If a man says his conscience tells him to do something foreign to Jesus' way of life, then that man's conscience is off the beam.

Lutherans, realizing this truth, emphasize both the importance of an individual's conscience and the importance of Jesus' revelation of God. The historical truth from Jesus must be used to verify the inspiration of the present.

That is why it is so important for any church to maintain its respect for the Bible record of Jesus' life. Man can so easily mistake a stray impulse for a divine command, unless he checks it against the Word of God in Jesus. Without the Son of God, religion becomes unstable. Without the Spirit of God, religion is dead. Both are essential. Both must agree.

WE SHALL DISCUSS the Trinity in the study of the Gospel for Trinity Sunday. Some try to discover in John's Gospel a formulation of this doctrine. It is not there. Formulas of faith and logical systems of belief were to grow up out of the passing of time, with the days of more thought and less action.

John lived close to the actual event of Jesus. He was not concerned so much with questions as with certainties. The men close to Jesus were too busy teaching what they knew to bother figuring out what they didn't know. They were more concerned with spreading the Word than with organizing it.

When you know the road, you don't need a map.

# Personal Problem Clinic

## Old ghosts

QUESTION: I'm a businessman. In 30 years I have done things which would naturally be done by one who combines ambition with a degree of recklessness. I have been interested in making money, but actually not for any selfish ends. When my investments have paid out I have shared my gains with my congregation.

My problem has to do with some of the mistakes I have made. When I today speak of a venture in some financial program, my wife again and again reminds me, "But remember that shipment of farm implements on which you lost $5,000 in 1933." I have in mind several possible ventures now, but as sure as I mention them I'll take a verbal beating from my wife.

We are happily married, and I think I can say objectively that our family life has been at least moderately successful and Christian. But I tremble when I think that I should make certain financial ventures which are sure to bring reprisals from the one who is closest to me. So often I have been reminded of my failures.

REPLY: One has to be careful about committing himself to any undertaking which may affect the welfare of others. The less well-acquainted he is with the factors involved, the more cautious he should be.

As far as possible, husbands and wives ought to consult one another and keep one another informed. Joint planning in advance may eliminate later conflict. In business, however, one needs a reasonable freedom in reaching conclusions on the basis of information and in making commitments. Not every proposition can be submitted to a family council, or even to a spouse. Some consultations must be held with business associates or with recognized counselors. One may as well assume that some proportion of decisions will prove to be errors, since in nothing are we likely to have all the facts, nor do we possess inerrant judgment in making decisions even on the basis of facts.

One can only do his best in reaching conclusion, work for success, and leav the rest to God and the future. We al ways hope for a favorable issue, but w must also be ready to face some failure and to use them as stepping-stones. Bu when, under such circumstances, mistake are made, fault-finding and ascription o blame will not help—they ought to b relegated to the dead past where the belong.

Bygones should be allowed to becom bygones. If they are dragged out unpleas antly and repeatedly, harm will probabl be done. You need to have a heart-to heart talk with your wife, with utter goo will, cordial spirit, and a will to harmon and peace. Try to arrive at an under standing that neither will resurrect th ghosts of the past or parade them, but i love and confidence trust the other's judg ment when responsibility is his.

## Social correction

QUESTION: Our Donald plays with a grou of first-grade children after school and ove the weekends. There are seven of them boys and girls. An active, assertive girl al most always dominates. Her bold leadersh has led to a number of fights, but as a rul the rest of the children give in and let he have her way. Do you think some adul should intervene and put the play on a mor democratic basis?

REPLY: Children are likely to yield t the dominance of one child for a period o time only if they are gaining somethin which seems to justify their acquiescence Their giving in indicates that they ar deriving some satisfaction from preser activities. If this girl's reign goes so fa that the youngsters no longer get enoug out of the experience, or become dis pleased, they will correct the situation.

—EARL S. RUDISILL

## Free Church in a Free Country

**Church and State in the United States.** By Anson Phelps Stokes. 3 vols. Harpers. 936, 799, pages. $25.

he appearance of this encyclopedic work is timely, for many problems in state-church onship are today occupying the attention of both statesmen and churchmen. Some of are familiar to every newspaper reader: the question of continuing representation by J.S. government at the Vatican; a variety of proposals for state support of parochial ols; the court case involving the Episcopal clergyman, John Howard Melish, who enged the right of his bishop to remove rom his rectorship; the Roman Catholic ure for state censorship of certain mo- pictures; recent court cases concerning ous education on released time; the re- of Jehovah's Witnesses to salute the the protests of some Jewish groups st the singing of Christmas carols in c schools; the New York court's injunc- which has halted the proposed merger he Congregational Christian and the gelical and Reformed Churches; and many instances of conscientious objec- to war.

his is the only available work in which and many other contemporary prob- are treated in their full context. But uthor does more than discuss such prob- of our time. He also provides an ex- tive treatment of the historical develop- of church-state relationships from co- l days to the present. He traces the in the gradual separation of church and , which was not achieved in Massa- etts until 1833 and which has required extension and application since. An at- pt is made to show all the reciprocal ences of church and state in such moral s as duelling, slavery, and temperance, e wars in which the United States has ged, in Mormonism and polygamy, stian Science and medical practice, ker scruples and oaths. Church-state re- ns are observed in a great variety of laincies, in laws safeguarding Sunday rvance, in exemption of church property axes, and in the licensing of clergy- to officiate at weddings.

he present status of church-state relations, the author explains, is a separation which is friendly rather than a separation which is hostile (as, for example, in Russia). To secure this relationship for the future the author recommends the adoption of a few federal and state constitutional amendments or some statutory changes, and he asserts that America still has a long way to go before the present legal toleration becomes a moral and spiritual toleration.

The author, who is an Episcopal clergyman, spent a dozen years in the research and writing of this monumental work. The manuscript which he sent to the publisher is said to have weighed 45 pounds. In the form in which they have appeared from the press, the three large volumes run to a little short of 3,000 pages and contain roughly 1,500,000 words. The author is sometimes unconsciously garrulous, and he tends to wander so far away from his stated subject that it becomes necessary to remind himself and his readers again and again, "We are dealing in these volumes primarily with the main trends of thought in this country in church-state relations." Obviously, this is not a work for rapid reading. Only specially interested persons will want to read it all the way through in a concentrated dose. But many others will find it an unusually useful work of reference (there are 15,000 index entries). Lawyers and judges, historians and teachers, clergymen, social workers will find it helpful.

A few corrections are needed here and there. It was not the Evangelical Church but the Evangelical Synod of North America which merged with the Reformed Church. What is said of Roman Catholics and Rotary

has proved to be a mistaken prophecy. The Jehovah's Witnesses are not pacifists. The omission of any reference to church-state relations in the ministry to prisoners of war during World War II is glaring. Frederick Augustus Muhlenberg was not "the founder of American Lutheranism." Although the explanations offered are not always fully satisfying, it is true, as the author takes pains to point out, that the Lutheran Church has contributed very little to the developing church-state relations in the United States.

The author's treatment is reasonably objective throughout. In his attempt to be fair he leans backward, if anything, in discussing the so-called minority religious groups. Dr. Stokes does not conceal his own sympathies, which may be defined as liberal Protestant.

*Philadelphia* THEODORE G. TAPPERT

## Jesus and Mental Illness

**By the Finger of God:** Demon Possession and Exorcism in Early Christianity in the Light of Modern Views of Mental Illness. By S. Vernon McCasland. Macmillan. 146 pages. $2.75.

People in Jesus' day thought mental illness was caused by demons invading human beings and changing their personality. Modern scientists reject this belief. This has led some commentators to treat the stories of Jesus casting out demons as legends that came into our Gospels from the Western world. Dr. McCasland, professor of religion at the University of Virginia, subjects this skepticism to rigorous re-examination and concludes that it is unjustified.

He begins with the modern medical approach. Here he has the aid of Dr. Wendell Muncie of the Phipps Clinic, and of Dr. David Cole Wilson, professor of psychiatry and neurology in the Department of Medicine of the University of Virginia, who has written the Introduction.

The study concentrates on four cases, Mark 1:23-26; 5:1-15; 9:17-27; and Acts 16:16-18, because they are the only accounts full enough to render a diagnosis reasonably certain. Dr. McCasland examines these in the light of psychiatry and of comparative materials from other cultures both ancient and modern. He shows how they fit the ide and practices of Jews in Palestine rather tha of Gentiles in the Greek and Roman worl in the time of Christ. Consequently the cannot be dismissed as later legends. I each case the illness was a fact and the cur was a fact, however their conception of th cause and their method of treatment ma differ from those of today.

Other exorcists adjured the demons i the name of their gods. Jesus' disciples ca them out in his name. But Jesus himsel drove them out by his own direct word o command. How explain this difference? B the Messianic consciousness of Jesus, say Dr. McCasland. The coming Messiah wa expected to destroy the demons, and Ol Testament prophecy pictured the Messia as endowed with the Spirit of God. By lon brooding over Isaiah 61:1ff, Jesus discovere himself in it, and at his baptism he fe himself possessed by the Holy Spirit, whic he identified with the Messiahship.

Dr. McCasland is careful to point out tha Jesus' work of restoring shattered, derange minds does not exhaust what the Messiah ship meant to him. "But this aspect of Jesus life is one key which cannot be overlooke by any biography which not only under takes to unlock the secret of his personality but also to explain the origin of Christianity." With these words, and with the hope that he may be able to make the Messiahship of Jesus the subject of another volume, he closes. Meanwhile the present thoroughly dependable study will have opened up new leads to the solution of some of the most difficult problems in New Testament theology. RAYMOND T. STAMM

*Allenwood, Pa.*

**Does Science Support the Scriptures?** By O. E. Sanden. Zondervan. 175 pages. $2.

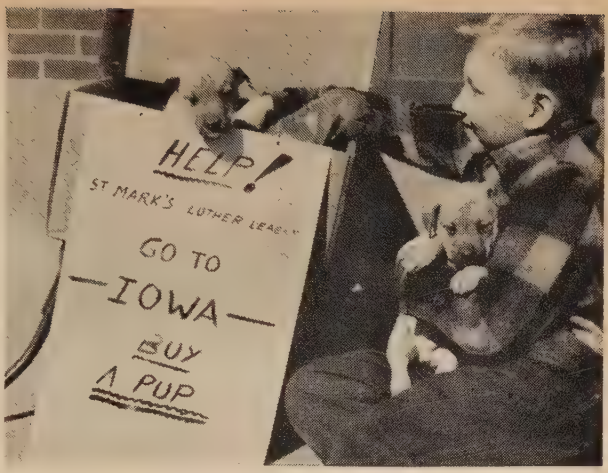
This book indicates that even among conservative Christians there is a lessening of insistence on literal interpretation of Scripture. And among scientists there has been a lessening of dogmatism in defending naturalism. Due to this two-way trend, the old gap between "religion" and science can be rather satisfactorily bridged.

## ies for Sale

ung Luther Leaguers 1. Mark's Church, Wil- sport, Pa., have set their s on Iowa where the convention of the Lu- League will be held.

hen 10-year-old Bobby ehart found his father t mind his selling some e puppies from a brand- litter born to his dog, ked off, pups and all, to ity market house where peddled pups for the it of the Luther League (*see cut right*).

a result, St. Mark's ue treasury is slightly than it was several s ago and it looks like siasm will produce a oad of youngsters from Williamsport congrega- at Iowa this summer.




WHO'LL BUY MY PUPPIES?
. . . the road to Iowa was open

## Luther Portrait

om Wittenberg in Ger- to Wittenberg in Ohio come a rare portrait of in Luther, the gift of a German churchman to Wittenberg President Clarence C. Stoughton.

The portrait is a rare print of a painting by Lucas Cranach, foremost 16th century German painter of religious subjects and portraits and a contemporary of Albrecht Durer.

Donor is Dr. Walter Zimmermann of Berlin, president of the Evangelical Lutheran Church of the East Zone of Germany, ranking church official of the Soviet sector under Dr. Otto Dibelius, Lutheran bishop of Berlin.

Dr. Zimmermann's daughter, Ruth, is a Wittenberg student, majoring in chemistry. She formerly studied at the University of Berlin.

Cranach was already a painter of fame at the beginning of Luther's Reformation, which quickly caught his interest and imagination, and he became one of the Protestant movement's foremost artists. He spent considerable time at Wittenberg, the town and university from where the Reformation spread over Europe, and painted numerous portraits of Luther.

LUTHER PORTRAIT FOR STOUGHTON
. . . from daughter of German churchman

## Maryland Half-centuries

Despite a driving wind and sleet storm, 24 members of Zion Church, Middletown, Md., who have belonged to the congregation

## Briefly Speaking

Pastor Paul Luther Wetzler, of Salem English Church, Minneapolis, Minn., was commenting to his son about the effect of the snow and rain and generally inclement weather on attendance at Lenten services. After a moment of thought, young Wetzler observed dryly: "It appears to be like a lot of people have 'given up church' for Lent this year!"

On Easter of 1949, the last Easter of the late Dr. George Greiss' half-century pastorate at St. Paul's Church, Allentown, Pa., a total of 1,252 members of that congregation received Holy Communion. A year later (1950), during the vacancy caused by the death of the well-known clergyman, 1,250 communed. This Easter (1951), the first Easter of the pastorate of the Rev. Richard C. Klick, the total communicants numbered 1,249. Three Easters and two pastorates marked a total variable of only three communicants!

A Liberty (Mo.) Baptist pastor recently admitted sleeping through a sermon—his own! Asked to preach on a recent Sunday at a neighboring town, he made a tape recording of a sermon he preached in his own church so as to criticize his delivery. He played the recording several times, then decided to have one last listen before actual delivery. That's when he fell asleep . . . waking up as the tape unwound at the end.

Pastor Alton Allbeck, of the Ohio Synod, claims "you never can tell who will read what you write!" Reason: a month ago, he reported in his (St. John's, Covington) church bulletin that the congregation needed new hymnals. A copy was sent to a seminary classmate, Pastor Wray C. Smith, of Holy Trinity Mission, in Mansfield. Quietly, the latter called the attention of his own council to the Covington need; as a result a dozen hymnals were recently delivered to Covington.

Easter Sunrise services are nothing new to Moravians living in Gnadenhutten, Ohio. This past year, members of that denomination observed their 162nd annual sunrise service. The first such service was held in 1773 (178 years ago) by Moravian missionaries surrounded by newly Christianized Indians. At the ninth annual service 90 of the Christian Indians were massacred by white renegades.

for 50 years or more, braved the elements last month to attend a special recognition service. There are 64 persons of Zion who have been members for at least a half century.

Pastor Howard J. McCarney presented each with a carnation in recognition of their long records of "faithful service" and preached the anniversary sermon.

### ULCAers Named to Board

When the Lutheran Service Society of Colorado met for its first regular annual meeting in Denver recently, members named four United Lutherans to the board of directors. They include: Miss Lillian Wagnild, Philip Asel, Pastors L. C. Burns and Harry Hull.

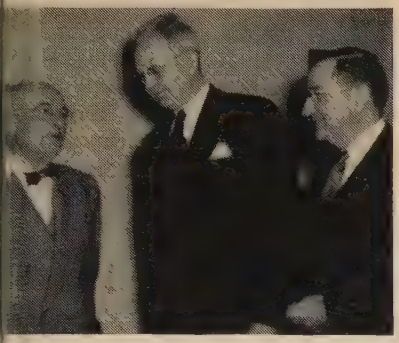
### Dieckman to Florida

The Rev. Paul W. Dieckman, vice president of Wagner College, has resigned to accept a call to Grace Church, Lakeland, Fla. He began his new duties this week (April 15).

A graduate of Muhlenberg College and Philadelphia Seminary, Pastor Dieckman served as pastor in Easton, Philadelphia, Pa., and Detroit, Mich., from 1932 through 1945, when he became pastor for Lutheran students in metropolitan Chicago. In '47, he was called to Wagner College.

He was president of the Michigan Synod, 1944-45, and served as eastern regional director of the ULC's Christian Higher Education Year appeal in 1950.

### urchmen Address Councilmen



rs of three different synods spoke to coun- of National Lutheran Council congrega- in Indianapolis, Ind., recently. They in- (left to right) Ohio (ULC) Synod Treas- George Rinkliff, Illinois (ALC) District ent A. W. Engelbrecht, and Indiana Synod President F. M. Hanes

## INDIANA

### Congregation to be Received

TH CHURCH, Jeffersonville, will be re- into the Indiana Synod at the May 7- vention. This congregation being de- d by Dr. Ralph D. Wheadon will be zed on April 29. Services are held in enth-Day Adventist Church. Guest rs on the day of organization will be rthur M. Knudsen of the Board of can Missions, and Synod President Hanes. Jeffersonville is directly across io River from Louisville, and has no an church.

he 1951 convention of synod will be held St. Mark's Church, Batesville, May 7-9. Paul L. Lindberg, who was director of ettlement for the National Lutheran Coun- at Frankfort, Germany, will be the ban- t speaker; Dr. Dwight Putman, Central nsylvania Synod president, will be the CA representative.

T CHURCH, Hammond, dedicated a gan March 4 with an organ recital by t M. Webber, Chicago.

TWO CONGREGATIONS which have been parts of two-congregation parishes have called their own pastors. St. Mark's Church, Whitestown, which has been separated from Salem Church, New Augusta, has called the Rev. W. C. Butt, of Corydon. The Rev. A. Kenneth Yount, of Middlebrook, Va., has accepted a call to St. Paul's Church, Lionsville, formerly served by the pastor of St. Paul's Church, Pershing.

THE REV. JOHN S. HOENSTINE, Bellwood, Pa., has accepted a call to Grace Church, Gary.

ROBERT H. HEINE

## MARYLAND

### New Mission for Washington, D.C.

BALTIMORE—The new mission at Wheaton-Kensington (Washington, D. C.) held its first service in the Pleasantville School on March 25. To date, Mission Developer Ross Forcey reports 45 persons as having declared intentions of becoming charter members.

### Coatesville (Pa.) Dedication

Dedicated last Sunday (April 8) was this new $65,000 parish unit for Trinity Church, Coatesville, Pa. Participating in special services were Pastor Herbert T. Cressman, Central Pennsylvania Synod Home Mission Superintendent Martin L. Tozer, Pennsylvania Assemblyman William Brown and Coatesville "Record's" City Editor Wayne Morris. Indebtedness is only $18,000. The building includes a youth center, church council room and family chapel

THE NEW CHURCH at St. John's, Parkville, was dedicated March 4 by Pastor Carl Wiebking. The Rev. Howard F. Reisz, son of the congregation and director of Christian Education and Youth Work of synod, participated.

MR. WILLIAM J. YINGLING was ordained at his home church, Emmanuel, Baltimore, on March 4 by the president and secretary of synod, was installed the following Sunday as pastor of the Lovettsville Parish.

THE GETTYSBURG COLLEGE choir presented a concert to approximately 800 in the Maryland Casualty Building March 13.

THE PARISH education building at St. John's, Sparrows Point, was dedicated Apr. 1.

**A series of eight Councilmen's Institutes were held throughout synod April 9-17.**

MEMBERS OF Zion Church, Washington, laid the cornerstone for the new church building on April 15.

ST. JOHN'S, East Riverdale, recently presented its pastor, the Rev. Musser D. White, with a new automobile.

THE REV. ELMAR PAEHN, DP pastor from Estonia, is doing his clinical work at St. Mark's Church. One hundred twenty Estonian Lutherans worshiped and received the Lord's Supper under the leadership of their new pastor and fellow-countryman, Elmar Paehn, in St. Mark's Church March 11. A service on the second and fourth Sundays of the month will be conducted for 200 Estonian Lutherans of Baltimore.

A SOUND REINFORCEMENT system has been installed in St. John's Church, Cold Spring Lane, the gift of Mrs. Gilbert Jordan.

LLOYD M. KELLER

# MICHIGAN

## New Center for Ann Arbor Students

A NEW CENTER and chapel for Lutheran students of the National Lutheran Council is being constructed (*see cut below*) at the University of Michigan. The local foundation is directing the construction for the NLC's Division of Student Service.

(Work with the students was begun in 1917 and has had an uninterrupted history since. From 1921 to 1945 the work was sponsored jointly by Zion [ALC] Church and Trinity [ULC] Church in co-operation with the ULC Board of Education and the ALC Student Service Commission.)

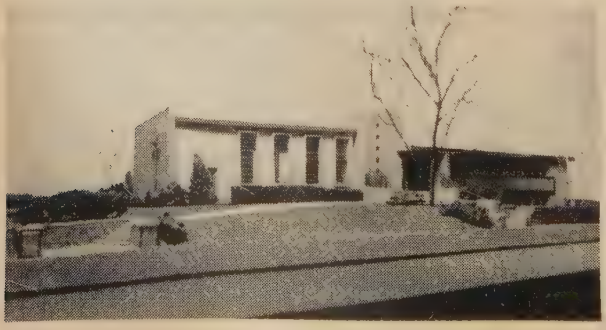
The new plant will include a student kitchen, secretary's room, large lounge room, reading room, laundry, living quarters for the pastor, pastor's study. The chapel will seat 165. The first floor of the chapel will serve as a dining and recreation room.

Dr. Henry O. Yoder has served as pastor for Lutheran students at Michigan since 1932.

**Many students who were active in the program are now serving in full-time service in the church as pastors, missionaries, counselors, Lutheran faculty or parish workers. At present many are in preparation for such commitment to the work of the church.**

Total cost of construction and site was $156,601. A grant of $75,000 was given by the Division of Student Service. The remaining portion will come from alumni, students, parents and members of churches.

WALTER M. BRAND



This model of the proposed $150,000 Lutheran Student Center and Chapel at Ann Arbor, Mich., is currently being exhibited on the campus of the University of Michigan as promotion for the campaign for funds among Lutheran students, alumni and friends.

## merica's No. One Boy Scout

klerikson, scoutmaster of the Reformation (Milwaukee, Wis.) Troop, is considered a's No. 1 Boy Scout by virtue of the of merit badges he holds—113!—more ny other scout in the United States. Here ds the latest, rabbit raising, along with h containing the other 112!

## MINNESOTA

### !! Snow! Snow! Over 86 Inches!

ATHER REPORT: More snow! Stormy er at midweeks and weekends during nowed under the hopes of pastors to attendance records in church attend- One preacher said to another, "Is this ay?" "No," said the other. "Can't 's stormy—must be Sunday!" Statis- pports reveal the heaviest snowfall on —over 86 inches for the winter. Well, t one preacher hopes that when sum- oes come it will come over a weekend!

eniors of Northwestern Seminary who e accepted calls are: Edgar Belter to eville; Paul Fauth to North East, Pa.; eene Hasselquist to St. Andrew's, Minne- ilis; Paul Himmelman to open a mission East Erie, Pa.; Jerome Jackson to St. tthew's, Wauwatosa, as assistant pastor; rson Jury to new mission at Appleton, Louis L'Heureux to Japan; Richard neider to mission field in Dallas, Texas; rren Thompson to Minot, N. D.

ER A PASTORATE of 13 years at Holy

BLIZZARD

## story of the week

INSIDE the shiny steel and chromium coaches of the Oriental Limited, Great Northern's crack Chicago-Minneapolis-Seattle streamliner, passengers had settled down to relaxing during the "long haul" westward across the prairies.

Outside, the wind howled, blowing snow and ice in steady sheets against the sides of the train and almost obscuring the views of the engineer and fireman peering from their cab up front.

The steady hum of the air-conditioning units under the coaches, mixed with the steady clickety-clack of the wheels rolling on their twin ribbons of steel, lulled many of the travelers to sleep.

Then suddenly, the momentum of the long train checked; the Limited slowly came to a halt. Passengers strained their eyes looking through frosted windows until the conductor came through, explaining. He had spotted two transcontinental busses, loaded with passengers, stuck in blizzard drifts along the right-of-way. As master of the train, he had ordered the stop in order to assist the stranded people.

Soon pink-cheeked bright-eyed men, women and children came stomping into the coaches, trailing snow and radiating the sharp cold of the outside. In no time their contagious gratitude warmed the atmosphere of the whole train.

AFTER THAT, unscheduled stops of the Limited became more frequent. A lot of people, it seemed, had been caught in the blizzard; the train had become a messenger of mercy snaking across the snow-covered prairies.

Commented one passenger: "The Great Northern is a railroad with a heart; the conductor, a modern Good Samaritan!"

(The conductor: Lutheran Layman Charles Roarig, church councilman at St. Mark's [ULC] Church, Fargo, N. D.)

## Weihe Installation

Present for the installation of the Rev. Clifton M. Weihe as associate director of the Board of Social Mission's department of evangelism, at St. Paul's Church, Postville, Iowa, recently were: left to right front row—Pastor Weihe, his mother, Mrs. John Weihe, and his brother, the Rev. LeRoy F. Weihe; rear, Pastor Frederick R. Ludwig, Director of Evangelism Royal Lesher and Dr. C. Franklin Koch, executive secretary of the ULCA's Board of Social Missions

Trinity Church, St. Paul, the Rev. Wm. P. Gerberding resigned to accept a call to St. Matthew's, Kings Mountain, N. C.

CENTRAL CONFERENCE welcomes the Rev. E. R. Wicklund from Oshkosh, Wisconsin. He begins new duties at St. Andrew's Church, Mahtomedi, May 1.

IN THE CLASS OF 104 new members received on Holy Week Tuesday at Salem Church, Minneapolis, 17 were former Roman Catholics. Others are undergoing instruction preparatory to Pentecost reception.

NORTHWESTERN SEMINARY CHOIR will sing at St. Olaf College on May 2. The Minneapolis concert was presented at Holy Trinity Church April 11; the St. Paul concert, April 13. Present at St. Paul were guest-students from Thiel and Carthage.

PAUL LUTHER WETZLER

# NEW YORK

## Lutherans Active at Radio City

NEW YORK CITY—Easter Sunrise Services were conducted by the Protestant Council of New York at Radio City. A huge congregation filled the theater to hear Dr. Reinhold Niebuhr, dean of Union Theological Seminary, the Carthage College Choir sing and Dr. Charles B. Foelsch, Holy Trinity Church, Manhattan, who had the prayer.

THE BROOKLYN DIVISION of the Council sponsored services in the Albee Theater during Holy Week. At noon Good Friday Dr. Robert J. McCracken of Riverside Church preached; the Rev. Oliver W. Powers, Division president, conducted the service.

The Brooklyn Inner Mission Society has accepted "with regret" the resignation of the Rev. Joseph Belgum as its director. He will become the rector of the Brooklyn Norwegian Deaconess Hospital and Social Agency.

WITTENBERG COLLEGE CHOIR sang in the metropolitan area the week before Holy Week, appearing at the Freeport (L. I.) High School, Incarnation Church, Brooklyn and Holy Trinity Church, Manhattan.

SPRING SESSIONS of the Long Island Conference were held in Hempstead at Epiphany Church on April 10. New York Conference met at Christ Church, Newburgh, on the eleventh.

GERHARD GRAHL was awarded the Lutheran Pro Deo et Patria medal on Scout Sunday at St. Thomas' Church, the Bronx.

RUTH PAULSEN of St. John's Church, Brooklyn, was recently given the highest rank attainable by Girl Scouts, the Curved Bar.

THE 45TH anniversary thank offering of Good Shepherd Church, Brooklyn, is now in excess of $75,000, will be used to renovate and beautify the present property.

SYNOD PRESIDENT FREDERICK R. KNUBEL and Missouri Synod Pastor Fred W. Loose were speakers in a panel discussion, "Is Pulpit, Prayer and Altar Fellowship Practicable or Desirable Among Lutheran Church Bodies?" at the Lutheran Society of New York April 5.

DR. FREDRIC A. SCHIOTZ addressed the Lutheran Student Association at St. Luke's Church April 1 on the question, "Does It Matter Whom a Christian Marries?"

E REV. WILLIAM A. JANSON, JR., has installed assistant pastor of Holy Trinurch, Manhattan.

The Rev. John Urich, recent blind graduate Philadelphia Seminary, has been called to pastorate of Grace and St. Paul's Church, anhattan.

E REV. THOMAS B. KLINE has resigned Advent Church, Manhattan, to accept to Christ Church, Flushing.

RIST CHURCH, Great Kills, S. I., has ced property for a new church building, to build in 1952.

DEEMER CHURCH, Scarsdale, has purd a new parsonage.

OLIVER W. POWERS

## OHIO

### cd Per Capita Giving Is $62.53

LUMBUS—Giving in Ohio last year ged $62.53 for each of the 69,391 comng members in the 277 congregations, 1.62 more than in 1949. $46.91 was congregational expenses, $15.62 for olence. Benevolent increase: $4.01.

aer gains were in membership. The uning membership had increased 1,719, aptized membership 3,392 to a high of 45.

### ree-Generation Confirmation

e 22 adults received at Trinity Church, pport, Ohio, on Palm Sunday, one trio ised three generations of one family at hancel rail. They are pictured (left to with Pastor Chester S. Bird: Mrs. Louis a, grandmother; Dale Arthur DeLuca, son; and Arthur Anthony DeLuca, son

## CAMPUS

THIEL College students under the supervision of Assistant Professor of History (Dr.) Robert S. Cope recently completed a field trip through Southeastern states studying slavery and reconstruction. En route, the group visited educational institutions, industries, agricultural projects, historic shrines, and conferred with local and national leaders.

NORTHWESTERN Seminary's President Jonas H. Dressler will present 28 seniors bachelor for divinity degrees as commencement exercises May 10. Actually presenting the degrees will be Seminary Board President George B. McCreary. Commencement speaker will be Dr. Joseph Sittler, of Chicago Seminary. Baccalaureate sermon will be by Pittsburgh Synod President George L. Himmelman.

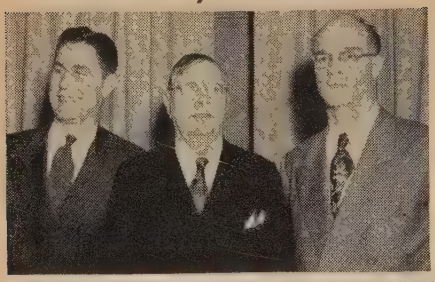
MARION College hopes to use its proposed $75,000 allocation for CHEY for a building that will contain an assembly hall seating 300. The structure will also include faculty apartments plus social rooms for day students.

SUSQUEHANNA University's Chapel Choir of 28 voices sang Gounod's St. Cecilia Mass at a Community Lenten service in the college chapel last month. Over 375 pastors and lay people called it "one of the most interesting Lenten programs ever presented at the college."

MIDLAND College's year-end activities will be held May 20-23 with Omaha (Kountze Memorial Church) Pastor Walter H. Traub delivering the baccalaureate sermon, and Gustavus Adolphus College President Edgar M. Carlson delivering the commencement address.

WAGNER College's Student Association, through the Foster Parent Plan for War Children, has adopted Iraklis Nikoletos, a destitute and fatherless Greek teen-age youth, who will receive food, clothing, medical care and school tuition.

## Ohioans Say "Thank You"



Following dedication of the John Q. Shunk Memorial parish house for St. Paul's Church, Bucyrus, Ohio (see "The Lutheran," March 14), members honored Layman-Donor Paul Q. Shunk (center) who presented the grounds and building. Shown during celebration are Pastor M. Paul Paetzinck (left) and Pastor J. D. Mumford

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Total giving last year increased by almost a million dollars—$893,448—to reach $4,339,524. $3,255,470 went for current expenses, $100,193 more for current operations, $494,720 more for unusual expenses. $92,021 more was given for apportionment, a total of $552,582. Unapportioned benevolence reached $531,472, $211,386 representing cash for CHEY.

Ohio's newest mission, Holy Trinity Church, Mansfield, in its new church home less than a month, burned a mortgage Easter night. There are two mortgages left on the church, two on the parsonage.

FIRST CHURCH, Springfield, voted recently to remain on their strategic downtown site. The congregation vetoed a proposal to move out to a residential section, authorized an expenditure of $25,000 for a renovation of the Sunday school room, plans soon to erect a $150,000 educational building.

MEMBERS of Holy Trinity, Columbus, laid a cornerstone on Palm Sunday for a new $125,000 stone building.

FIRST ENGLISH, Crestline, has received a bequest of $1,000.

A NEW caretaker's cottage at Camp Mowana is now occupied by the Zoltan Domjan family, displaced persons from Hungary, will be dedicated May 6, at an open house.

AUGSBURG CHURCH, Orrville, will convert its parsonage into a parish house. Pastor Edward A. Bary will continue to use a portion of the house as an apartment until money can be raised for a new parsonage.

The Dayton Inner Mission League is preparing to serve as hosts to the Lutheran Welfare Conference in America in their biennial convention May 3-5.

INDIANOLA CHURCH, Columbus, has worked out an arrangement with the Lutheran Student Association at Ohio State University so that students may unite with the congregation as student members while they are in college. The Center will soon have a $40,000 addition, thanks to the student service division of the National Lutheran Council.

MEMBERS of Bethesda-on-the-Bay Mission, Bay Village, broke ground for their new church on Palm Sunday.

E. RUDOLPH WALBORN

## Otto Discusses Appropriate Music

TOLEDO—The All-Lutheran Pastoral Association of Toledo met in Trinity Church April 16 along with organists and choir directors to hear the discussion of the Rev. Frederick M. Otto, of Fremont, on "Appropriate Music for Lutheran Churches."

Synod will hold its 1951 sessions in First English Church May 21-24. The ordination service is set for Wednesday evening (the 23rd). Since there are several young men from Toledo to be ordained, services will be held simultaneously in three of the largest congregations, First English, Glenwood, and Augsburg.

GLENWOOD CHURCH dedicated its recently completed religious educational and parish activities building on April 15. Pastor A. Howard Weeg preached the dedicatory sermon. Dr. Alvin E. Bell read the service.

The new building, adjacent to the church, cost $225,000 and includes complete facilities for the church school, also provides gymnasium and recreational facilities. The auditorium will seat 650.

FRANKLIN E. STROBEL



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

ENNSYLVANIA

## yymen Make 470 Calls in 10 Days

ONA—Results of the two-day visita-
vangelism effort in nine Lutheran
s of Johnstown have been announced
a Chairman Robert G. Sander, pastor
Calvary Church.

l hundred fourteen lay visitors made
ls during the two-day program. They
eviously attended institutes conducted
C. Franklin Koch, ULCA executive
ry of the Board of Social Missions;
v. Edward M. Miller, pastor of St.
Church, East McKeesport, Pa.; and
. Frederick Steuber, an ALC pastor.

hairman Sander notes the following re-
: 107 persons will join one of the nine
ches by letter of transfer; 51 will join by
firmation of faith; 20 will attend adult
chetical instruction classes; 186 ex-
sed interest in one of the churches; 41
dren will be baptized and 102 children
enroll in one of the nine church schools.

ddition to Mt. Calvary, First and
, co-operating churches included Zion,
m, St. Paul's, Grace, St. John's and
churches. All nine are continuing a
und program of lay evangelism.

. WILLIAM L. GOODMAN, member of
Church, Everett, has been elected to
sition of matron of the Allegheny
Hollidaysburg. Active in many areas
rch work, she was a member of Christ
Church, Altoona, until 1946, served
sh and educational secretary for 18

PAUL O. HAMSHER

## ashard Addresses Clergymen

ADELPHIA—Dr. Paul Blanshard, au-
f *American Freedom and Catholic*
addressed the Annual Pastors' Con-
on at Philadelphia Seminary last
His address was part of a panel
ation, "An Author Meets His Critics."
Blanshard, whose new book, *Com-
t Democracy and Catholic Power,*
ppear soon, spoke concerning the re-
e movement to Catholic power.


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DENVER, COLO.
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Ross H. Hidy, Pastor
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Alcatraz and Benvenue Avenues
(near U. of California campus)

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Services: 11:00 A. M.
Luther A. Thomas, Pastor
Welcome to our GROWING MISSION in Miami Beach

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*Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us*

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A WARM WELCOME AWAITS YOU
at
St. MARK'S
**ENGLISH LUTHERAN CHURCH**
6337 CLAYTON ROAD
(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

He observed, first, that we have in effect a tabu concerning freedom of thought in relation to Catholic power in our democratic institutions such as the press and radio. He revealed that 10 publishing houses had refused the manuscript of his first book, that papers such as the *New York Times* still refuse advertising thereof, and that the Italian edition is meeting firm opposition. Pointing to Canon 1399 he illustrated that, even in America, a Roman Catholic may not read a book which attacks Roman belief. This suppression, he pointed out, affects not only Catholics but Protestants in such matters as birth control legislation, etc.

Regarding the struggle against Catholic imperialism which operates on American soil, he said, "The Vatican is an empire operating on the imperial system." Demonstrating that "God's vicar on earth define his own power," the author showed that since 1884, there has not been a plenar council of high-ranking priests. He furthe stated his belief that, "the Vatican is synthetic empire in many ways like the Kremlin." "Therefore," his remarks continued, "A perfectly sincere, honest and pious man like Cardinal Spellman is like the agent of a foreign power."

Dr. Paul W. Blanshard

Dr. Blanshard spoke, finally, of the Roman Church as an instrument of separatism within the American community. Using mixed marriages as an example, he pointed out that a priest will warn his people that in effect, they are not truly married unless he performs the service—thus preaching a gospel of separatism. He pointed to the system of parochial schools which makes the Vatican an enemy of the public school. On the European scene the author pointed to the seven great Catholic political parties such as the Falange in Spain. He stated that these parties write, as a first plank of their platform, the support of Catholic enterprises out of the public purse. In his opinion, we have a perfect right to describe the Vatican as fundamentally un-American.

Dr. Harry F. Baughman, of Gettysburg Seminary, spoke on, "To Inquire of God Preaching to Our Time." Professor Ulrich S. Leupold, of Waterloo Seminary, on "The Degrees of Faith in the New Testament."

The convocation is an annual presentation of the Alumni Association of Philadelphia Seminary.

ALVIN H. BUTZ, JR.


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## OUTH CAROLINA

### ible Mission Fields Explored

PAUL ANDREW KIRSCH and Dr. d Bowman, of the staff of the Board aerican Missions, has recently met with ical officials regarding establishment of mission congregations in the territory od.

y few parishes can boast of having five ations in one family attend the same school. Fewer still can point to a l in which members in each of five gens receive certificates for perfect atnce at a parish Bible school. Still rarer fact that two of these, the couple headae lineage are aged 88 years and 84

### eesville (S. C.) Dedication

ew $35,000 parish building was recently ed by members of Wittenberg Church, lle, S. C., Pastors J. Milton Frick, Stafford ng and Synod President Karl Kinard


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at

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Second Term, June 25 — July 13, 1951

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years respectively; both get perfect attendance records.

Mr. and Mrs. Henry Sites, members of St. Jacob's Parish, Chapin, recently celebrated their 66th wedding anniversary. Their pastor, the Rev. Voigt Kleckley, was installed by Dr. Karl W. Kinard, president of synod, on Feb. 25.

MARCH 18 was much more than just Palm Sunday for the Church of the Ascension, Columbia. The pastor who organized the congregation, Dr. W. H. Greever, former secretary of the ULCA, was present to deliver the sermon and help dedicate the new parish building.

GROUND WAS BROKEN for the new Mt. Hermon Church, West Columbia, on March 4 by Pastor C. E. Seastrunk and President Kinard.

**Central Lutheran Theological Seminary**
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SALEM, VIRGINIA
A Superior Christian College of Liberal Arts and Sciences
H. Sherman Oberly, M.A., Ph.D., Litt.D. President
Charles J. Smith, M.A., D.D., LL.D. Provost

DR. JAMES C. KINARD, Newberry College president, was guest speaker at the dedication of the new parish building at Incarnation, Columbia. Other participants were: Dr. Karl W. Kinard, president of the synod, and Pastor George E. Meetze.

The Rev. J. Shelton Moose has become a board missionary, will begin work with the Lutheran group in Camden, S. C., looking toward the organization of a new congregation. He began this work April 1. Pastor Moose has served Atonement Church, Laurens, since its organization several years ago.

THE REV. LUTHER H. JEFFCOAT has resigned as pastor of the Mt. Horeb Church, Chapin, to accept a call to St. Barnabas Church, Charleston, effective April 15.

DR. F. WM. BRANDT has begun his work as pastor of St. Paul's Church.

WYNNE C. BOLIEK

## WARTBURG SYNOD

### Chester Church Dedicates Chimes

A SET OF CHIMES recently added to the organ was dedicated by members of Peace Church, Chester, Ill., Easter afternoon. Participating in the service were: Pastor O. M. Meyer, Northwestern Seminarian Edgar Belter and Paul Miller, guest organist, who presented a recital.

SEMINARIAN BELTER has accepted a call to Peace Church, Steeleville, Ill., effective upon the completion of his studies and his ordination next month.

Wartburg Synod sessions will be held in Unity Church, Milwaukee, on May 16.

MEMBERS of St. John's Church, Baroda, Mich., held a mortgage-burning service recently, liquidated their indebtedness on church and parsonage. A new communion rail has been installed as a memorial in the chancel.

THE REV. R. R. ROTH has been installed as pastor of St. Peter's Church, Forest Park, Ill., by his father, Dr. P. W. Roth, of Epiphany Church, Milwaukee.

GOOD SHEPHERD CHURCH, Chicago, now

odernized Parsonage at Bremen, Illinois

t, is being supplied by the Rev. Charles mann, of the Chicago Social Missions y.

E REV. MILAN SWASKO, former mission-perintendent of synod, has accepted a o Northlake Church, was installed by .. R. Belter.

E REMODELED and modernized parson-f St. John's Church, Breman, Ill., has rededicated. Participating in special es were Pastors H. L. Wagner and . Kaitschuk, and Gustav Pontow, build-ommittee chairman.

NOD PRESIDENT R. R. BELTER has assumed chairmanship of Lutheran World Action efforts after the former director, Pastor Victor Hackbarth pled for "new blood for greater emphasis" after a five-year directorship.

The Rev. Walter E. Koepf, of Cudahy, Wis., has accepted appointment as director for the synodical CHEY drive, succeeding Pastor G. Geischen, who resigned from St. Peter's Church, Forest Park, to become a professor at Central Seminary.

AN EASTER ORGAN and choir concert was presented in Peace Church, Steeleville, Ill., under the direction of Seminarian Edgar Belter and Minister of Music (Mrs. Louis) Bergman.

ARNOLD H. KAITSCHUK


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## DECEASED

### Mrs. W. F. Barnett

Mrs. Alta Dater Barnett, widow of the late Rev. W. F. Barnett, died Easter Sunday. She was 92.

Born on Feb. 28, 1859 in Melrose, N. Y., she served with her husband in pastorates in White Pigeon, Mich.; Belleville, Ohio; Melrose and Minden, N. Y.; Sharon, Wis.; Menden and Fillmore, Ill.; Walton, Ind.; and Lucas, Ohio.

Surviving are two daughters, Esther Barnett of Lucas, Dorothy Barnett of Shorewood, Wis.; two sons, Dater Barnett of Park Ridge, Ill., and Calvin Barnett of Lucas, O.

The funeral service was conducted at St. Paul's Church, Lucas, by Dr. E. Scharf.

### Rev. Thilo Gorr

The Rev. Thilo Gorr, pastor emeritus of Trinity Church, Camden, N. J., died in Camden Feb. 28. He was 83.

Born December 23, 1867 in Arnstadt, Germany, he was ordained there in 1893 and served as a missionary for the German Mission Society of West Africa for six years. In 1899, he became pastor of Zion Church, Rahway, N. J., a year later, accepted a call to Trinity Church, Camden, where he served a 45-year pastorate. He retired in 1945 and was made pastor emeritus.

Surviving are a son, Dr. Adolph C. Gorr, on the University of Pennsylvania faculty, and a daughter, Adelheid Gorr, Camden.

The funeral service was conducted in Trinity Church, Camden, on March 5.

## CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA SYNOD

FREED, EDWIN D. Licensed for pastoral service. To Loysville parish, Loysville, Pa.

NAGLE, ROBERT S. From Holy Trinity Church, Berlin, Pa. To Church of Our Saviour, Coatesville, Pa. 105 N. Fifth Ave.

PATSCHKE, FRANKLIN E. From Zion Church, Everett, Pa. To Zion Church, Enola, Pa. 265 N. Enola Dr.

WILT, GEORGE W. From Trinity Church, New Holland, Pa. To Zion Church, York, Pa. 40 S. Duke St.

FLORIDA

ARL S. From Grace Church, Salis-
. N. C. To Tampa, Fla., mission or-
cer.

ISTERIUM OF PENNSYLVANIA

SSO, BERNARDINO L. From Brooklyn,
. To First Church, Lock Haven, Pa.
E. Water St.

NNY, EUGENE C. From New Ringgold
h, Pa. To Zion Church, East Pike-
Pa. 232 Yost Ave., Spring City, Pa.

NBACH, ERNEST A. From Berwick par-
Pa. To Shartlesville parish, Shartles-
Pa.

M, FRED E. From Philadelphia Semi-
student. To Good Shepherd Church,
hampton, Pa.

## ULC CALENDAR

Brotherhood Convention, Northwest Synod. St. Luke Church, Waukesha, Wis.

Kentucky-Tennessee Synod. Memorial Church, Nashville, Tenn.

Nova Scotia Synod. Resurrection Church, Halifax

Florida Synod. St. Paul's Church, Miami

Women's Missionary Society Convention, Florida Synod. St. Paul's Church, Miami

Indiana Synod. St. Mark's Church, Batesville

Mississippi Synod. St. Paul's Church, Senatobia

West Virginia Synod. Jackson's Mill

WMS Convention, West Virginia Synod. Jackson's Mill

Michigan Synod. Cross of Glory Church, Detroit

Illinois Synod. Faith Church, St. Louis, Missouri

Midwest Synod. St. Peter's Church, Hildreth, Nebr.

Pacific Synod. St. James' Church, Portland, Ore.

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# In conclusion . . . . . .

I MUST ADMIT I have a mild personal liking for the President of the United States. He seems to me to be the Average American at his best, with all the traits of the typical run-of-the-mill citizen. If you like the average American—and I do—you probably like Mr. Truman.

It is a queerly logical working out of American democracy that Mr. Truman should be placed in the highest office in the United States. We say in the U.S. that any boy has a chance to be president. Mr. Truman proves that it's true.

There is in him none of the brooding over ultimate questions of destiny, as in Mr. Nehru, nor the cold violence of purpose with which Josef Stalin has driven a deep new channel through history. Mr. Truman is the ordinary fellow you meet in the barber shop, decent, energetic, cheerful, sometimes stubborn, without enough education to modify his native simplicity.

AND I SUPPOSE Mr. Truman's Christian faith is about the average we may expect in Americans. "What we want to do," said the president to editors of Protestant magazines who visited him in his office last month, "is to see that those forces in the world that believe in honor, and ethics, and uprightness, and the keeping of agreements are in control of the world when we are finished."

That's quite an assignment to complete in one generation. The church, Mr. Truman thinks, can be counted on to help. The president spoke this month at the cornerstone laying of a new church in Washington. "The essential mission of the church is to teach the moral law," he said. "We look to our churches, above all other agencies, to teach us the highest moral standards of right and wrong.

"We rely on the churches particularly to instill into our young people those moral ideals which are the basis of our free institutions."

That's average American too, the simple idea that we can be taught what is right, according to the Golden Rule, and then be expected to do it.

The human situation isn't as simple as the average American thinks it is. No matter how clearly we know what is right, we can't do it. Instruction in the Golden Rule isn't enough. The cruelest delusion of all is to be convinced of our own righteousness, while secret selfishness warps our standards of judgment far out of line with the divine will.

CHRISTIANITY IS BELIEF in a Saviour, who meets us on the road of our pride and humbles us through making us realize our inadequacy. He offers us the strength of his forgiving love. By this strength we can live, although our faith is always too weak to enable us to receive the full measure of his strength.

The main business of the church is not, as the average American thinks, to teach the difference between right and wrong. It is to show us the way of our salvation.

Mr. Truman, according to John Hersey's piece in The *New Yorker* this month, carries some verses from Tennyson's *Locksley Hall* around with him in his wallet. *"Yet I doubt not through the ages one increasing purpose runs, And the thoughts of men are widened with the process of the suns . . ."* That suits the youthful optimism of the average American. But it doesn't square up with the facts of the human situation in the shadow of the A-bomb.

—ELSON RUFF

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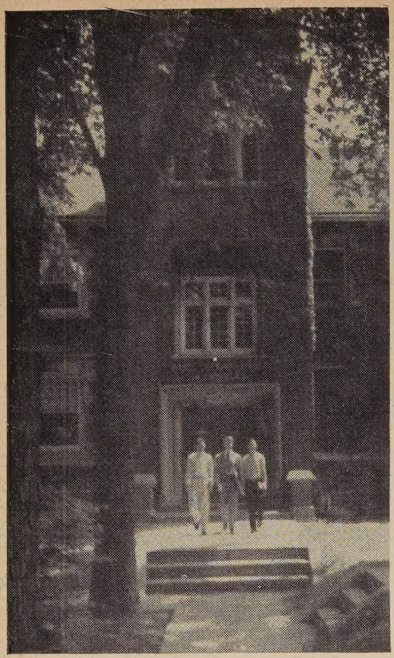

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